# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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## POETRY.

For the Churchman.

VESPERTINÆ.—AN EVENING SOLILOQUY.

BY S. H. C.

(*Concluded.*)

It well behooves probationary man
While through life's devious and uncertain way,
He presses hurried on to destiny,
To wo eternal or pure joy divine;
It well behooveth him at times to pause,
Reflect upon his course, survey around,
And try to know his dangers and his snares
Before experience teaches him too well.
How much of evil might calm thought avert,
A little penetration do away,
If only men would use their noble powers,
Care for their future interests, and heed
The voice of truth low whispering in their ear;
"This is the way; pilgrim, come walk therein;
'Tis strait and narrow, but the end is sure:
It leadeth unto life, and none there be
Who travel it, but find, at last, reward."

'Tis said, "Futurity is all unknown;
No mortal eye can pierce its dreary shade;"
And thus believing, many quite decline
To care for time to come, or to provide;
"Let's eat and drink, say they, and take the fill
Of life while it is ours; 'tis ours to-day;
To-morrow we may die, or, if we live,
Let dull *to-morrow* of itself take care."
So speak the votaries of present joy;
And by their wild presumption, lose of hope,
Of joy, of happiness, and peace serene,
What slight provision might have well secured.
True, the just ways of Providence to man
Are fraught with mystery; we cannot tell
According to his wise and righteous plan,
What one day may bring forth; 'tis all concealed.
One thing we know, *effect will follow cause;*
And what we sow that also we must reap!
Oh, when the harvest time of life appears,
What dire despair will be the fate of some;
Who having sown with persevering hand
The seeds of death, and trusted them to be
Germs of a life immortal and divine,
Awake to disappointment keen and dread;
Behold *corruption* as the ripened fruit;
And having mourned the plenty,—(fearful crop!)
Reluctant garner it, deploring taste,
And die eternally the second death!

Yon crowded churchyard! what a tale it tells
Of withered hopes and prospects blasted here!
The young, the gay, the titled, and the proud,
Rich, wise, aspiring, learned, strong, and great,
All, all arrested in their high career,
By the stern summons of the monarch death,
Lie there entombed, their joys for ever fled;
Thwarted their plans, their splendid projects failed,
And energies all dormant—there they lie!
Compassion mourns the doom; but ah, nor sighs,
Nor kind compassion's tears can aught avail!
Fixed in profoundest sleep, there they repose,
And must for ever lie, till at the sound,
Loud and decisive, of th' archangel's trump,
Earth and deep seas afar give up their dead!
And is it true that nought beneath the sun
Is proof against destruction? nought is sure?
Do honors fade, and riches *fly away*,
And pleasures vanish as the cloud of morn?
Is victory a *bubble*, fame a *dream*,
And life itself the *shadow* of an hour?
What mean these pantings then? this restless toil,
And struggle for deceitful earthly prize,
That cannot satisfy, though full attained?
What means this raging, quenchless thirst for gold,
Or power, or pleasure, or victorious sway?
These little lights may glisten for awhile,
And for awhile obscure far purer flame;
But soon they must expire, ah, very soon
Their glory will be faded; and thenceforth
For those whose trust, whose only guide they were,
Blackness of darkness ever must remain!
Are fleeting hopes and transitory joys
Worthy the homage of immortal mind?
Is happiness for threescore years and ten,
(Or rather half that period,) of account,
Compared with that unending, dreary train
Of ages, that must roll in sorrow o'er
Man's abject head, if but this side the grave
He has well-founded hope? henceforth his life
Must equal the Almighty's—is it wise,
Is it not madness then, to suffer few,
Few solitary years t'engross his thoughts,
And be the object of his highest care?
Yet chained to earth, man scarce assays to rise!
He idly paints imaginary joys
As real and substantial; and content
With the illusive shadow, lives at ease
Amid the pomp and vanities of time,
As if eternal blessedness were sure.
But oh, the storm arrives; the tempest lowers,
And beats with fury on the airy pile!
Its elements are scattered; it dissolves;
And every hope ingarnered disappears.
Not so the temple of the pious soul!
He sees far off the coming of the storm,
And when it comes, is ready; his bless'd hope
Is anchored high in heaven, above the cloud,
The sway of tempest and the lightning's wing;
It shines in glory there, and through the gloom
Darts ever and anon its quickening beam
Into the Christian's heart, to guide and cheer,
And when the fury and the rush is o'er,
Lights his rejoicing spirit to its home!

That churchyard; oh it tells of other things;
It touches chords that vibrate nearer home!
Sisters and brothers there recline their head
In sweet and blessed union; friends repose
Most calmly at their side; companions there
In death are undivided; and around,
Under the shadow of those spreading boughs,
Dear venerable sires of other days
Are gathered to their fathers; mother earth
Embraces all as children in her arms;
Children long lost and wandering, but returned
Now from the journey to their wonted home,
To go no more for ever. That far bell,
How often has it tolled the knell of doom;
How often slowly, by the church's side,
Has the procession moved in solemn file,
Bearing some stricken mortal to his tomb!
And as the holy minister consigned
His mouldering relics to their kindred clay,
How often has the tear of sorrow flowed
From out the broken-hearted mourner's eye,
And mingled with the clod that pressed his bier!
Oh, there are many who could sympathize
With me, as 'neath those monuments they looked,
And thought of father or of mother there,
Of friend, of kinsman, or companion lost!
Who has not been bereaved? what son of man
Is porof against the sentence *thou shalt die?*
Ten thousand feel its stroke; this very hour
Ten thousand, by the verdict brought to bend
Before the arch-destroyer, yield their breath!

The day is gone. And as the days succeed
I too am nearing my eternal home!
Lord, teach me how to live, and how to die,
That after death I may ascend to thee;
To joys at thy right hand where fulness dwells,
Where mercy smiles, where living glories reign,
And uncorrupted pleasures, evermore.

*Brooklyn, May* 1, 1839.

From the British Critic.

## PRESENT STATE OF PARTIES IN THE CHURCH OF ENGLAND.

The existing state of parties in the Church is remarkable enough to justify some notice of it in the present state of the controversy to which the publications which we have just been enumerating belong. It is indeed melancholy to be called to such a task; for it is melancholy that there should be parties at all in a body which its Divine Founder intended to be one. However, that there are such is undeniable as a matter of fact; and with this we are principally concerned at present. What the cause of it is, and with whom the blame lies, of having brought things to such a pass, is another question, which shall not here be discussed.

The controversy in question began, it need scarcely be said, in the publication of certain tracts, several years since, by certain members of the University of Oxford, which thereupon were accused in various quarters of tending to Popery. And it as little requires to be proved that there is at the present moment a reaction in the Church, and a growing reaction towards the views which it has been their endeavor, and as it seemed on their commencement, almost hopeless endeavor, to advocate. The fairness of their prospects at the present moment is proved by the attack which has been made upon them by the public journals, and is confessed both by the more candid and the more violent among their opponents. For instance, the amiable Mr. Bickersteth speaks of it as having manifested itself "with the *most rapid growth* of the hot-bed of these evil days." The scoffing author of the Via Media says—"At this moment the Via is *crowded with young enthusiasts* who never presume to argue, except against the propriety of arguing at all; and the candid Mr. Baden Powell, who sees more of the difficulties of the controversy than the rest of their antagonists put together, admits that, "however mistaken some of the notions, or exaggerated reports which prevail on the subject, it is not the less certain that there does exist considerable ground for some such statement; and certainly an ample reason for making a close inquiry into the facts of the case. It is clear," he proceeds, "from published authorities, that opinions and views of theology (of at least a very marked and peculiar kind, applying more especially to the subject of Church authority and others dependent on it,) have been *extensively adopted and strenuously* upheld, and are *daily gaining ground* among a considerable and influential portion *of the members*, as well as ministers, of the Established Church." And the author of the Natural History of Enthusiasm, in a work the first part of which has appeared since these sheets were sent to press, speaks still more strongly: "The spread of these doctrines," he says, "is in fact now having the effect of rendering all other distinctions obsolete, and of severing the religious community into two portions, fundamentally and vehemently opposed one to the other. *Soon there will be no middle ground left;* and every man, and especially every clergyman, will be compelled to make his choice between the two."

In order to show how widely the testimony to the fact extends, we will but add, out of many, two testimonies taken from the very extremes of society. The first is the witness of a bishop, speaking (as the title-page of his publication implies,) ex cathedra to his clergy, publishing at their request, and furnished with ample means of knowledge, at least of the external fact, if not of the works, which he condemns. He speaks of a "subject" which "is *daily assuming a more serious and alarming aspect*, and threatens a revival of the worst evils of the Romish system. Under the specious pretence of deference to antiquity, and respect for primitive models, the *foundations* of our Protestant Church are *undermined* by men who dwell within her walls, and those who sit in the Reformers' seat are traducing the Reformation." The other authority we allude to, is the silly gossiping writer of Random Recollections of the Lords and Commons, who, in a new manufacture, called "Travels in Town," thus speaks of the spread of the doctrines of the Church.

"They have, indeed, already made fearful progress in different parts of the country, and as before stated, are now making rapid progress where they were before unknown. One of the largest churches in Brighton is crowded every Sunday to hear those doctrines preached by the Rev. Mr. Anderson; so is the church of Dr. Hook, in Leeds. In fact, there are few towns of note to which they have not extended; nay, they have even reached obscure and insignificant places in the remotest parts of the kingdom. They are preached in small towns in Scotland. They obtain in Elginshire, which is 600 miles north of London; and I found them myself in the heart of the Highlands of Scotland, when travelling there three months ago. Nor are they confined to mere (!) churches and chapels of ease. As before remarked, they are advocated in the newspaper and periodical press. The Morning Post sustains the character of their apologist in London; and the Liverpool Mail, the Coventry Herald, and other journals identify themselves with them in the country. The Oxford Tract doctrines have *even* (!) insinuated themselves into the House of Commons. There is, at least, one county member in the centre of England, who cherishes them with more than a parental affection, and who is most zealous in his efforts to inoculate others with them."—vol. ii. p. 127.

This being then the state of the case, no wonder a well-known Scotch Magazine, alluding to certain "unfortunate and deeply-regretted publications," in behalf of these doctrines, feelingly observes, "The time is gone by when those works can be passed over without notice, and *the hope that their influence would fail is now dead.*"

Mr. Hunter Gordon, assuming the fact, proceeds to assign it to a *reaction* of religious sentiment, in which we agree with him, though differing from him in the particular light in which he views it.

"Protestantism," he says, "whose just boast it is to have set reason free from the fetters of ecclesiastical authority, *is not a fixed or stationary principle.* On the contrary, it is in *a state of rapid and irresistible progression;* nor did it stop short or rest content with that measure of liberty of conscience which the Reformation established. Each age still carried the right of private judgment further than the preceding; and it is only within the memory of the present age that the minds of men, both here and on the continent, *have begun to pause* in their career of discursive reasoning and speculation, and *to revert towards faith and authority.* Symptoms have even appeared of a disposition to revert to the other extreme."

All this is certainly very remarkable at first sight, considering the time that these views have been withdrawn from our public teaching, and the gradual and certain progress which seemed to be making toward their utter extinction. These very circumstances however have been, under God's good providence, the chief causes of their revival. The truth is, that while our Church is bound as she is to her present Prayer-book, Services and Homilies, there must ever be a point beyond which she cannot fall away from her professed principles without exciting the scruples and alarms of tender consciences. However silently and determinately the change may go on, this salutary check will be felt at last, and prevent matters from progressing further, at any rate within the Church. And when this takes place, and the minds of men begin to reflect on their existing state of belief, and turn back to examine those opinions from which they have drifted, then the very novelty of these, and (as most even of our opponents confess) the touching beauty, loftiness of idea, and earnestness of character, which they evidence or require, take possession of them, and they procced to advocate from affection what they took up as a duty.

This, it may be presumed, is a fairly correct account of the immediate circumstances under which the reaction to the true principles of the Church is at this time taking place. But other causes, collateral and disposing, may be enumerated in addition. One has been the plain tokens, which have appeared of late on the part of our civil governors, of an intention to withdraw the protection which Protestant England has as yet ever extended to the Church. In the defection which threatens her from this quarter, her members naturally look about for other means of sustaining her present hold upon the popular mind; and, being deprived of "the arm of flesh," are thankful to find that they have in their armory spiritual weapons, long disused indeed, but, through God's mercy, not disabled, and of untold efficacy.

Again, the violence of the acting parties among the sectarians has both opened men's minds to the serious moral evils latent in sectarianism, and also removed or diminished the reluctance, which would otherwise have been felt, to recur to principles indirectly condemnatory of persons with whom they had hitherto been living in habits of intimacy or intercourse.

But besides these, and similar causes of the moment, there has been for some years, from whatever cause, a growing tendency towards the character of mind and feeling of which Catholic doctrines are the just expression. This manifested itself long before men entered into the truth intellectually, or knew what they ought to believe, and what not; and what the practical duties were to which a matured knowledge would lead them. During the first quarter of this century a great poet was raised in the North, who, whatever were his defects, has contributed by his works, in prose and verse, to prepare men for some closer and more practical approximation to catholic truth. The general need of something deeper and more attractive than what had offered itself elsewhere, may be considered to have led to his popularity; and by means of his popularity he reacted on his readers, stimulating their mental thirst, feeding their hopes, setting before them visions, which, when once seen, are not easily forgotten, and silently indoctrinating them with nobler ideas, which might afterwards be appealed to as first principles. Doubtless there are things in the poems and romances alluded to of which a correct judgment is forced to disapprove; and which must be ever a matter of regret; but contrasted with the popular writers of the last century, with its novelists, and some of its most admired poets, as Pope, they stand almost as oracles of truth confronting the ministers of error and sin.

And while history in prose and verse was thus made the instrument of church feelings and opinions, a philosophical basis for the same was being laid in England by a very original thinker, who, while he indulged a liberty of speculation which no Christian can tolerate, and advocated conclusions which were often heathen rather than Christian, yet after all instilled a higher philosophy into inquiring minds than they had hitherto been accustomed to accept. In this way he made trial of his age, and found it respond to him, and succeeded in interesting its genius in the cause of catholic truth. It has indeed been only since his death that these results of Coleridge's writings have fully shown themselves; but they were very evident when they did appear, and discovered the tendencies which had been working in his mind from the first. Two living poets may be added, one of whom in the department of fantastic fiction, the other in that of philosophical meditation, have addressed themselves to the same high principles and feelings, and carried forward their readers in the same direction.

These writers however are to be noticed far more as indications of what was secretly going on in the minds of men, than as causes of it. The reaction in the Church, or whatever other name we may give it, was long anticipated; long, that is, before it showed itself in any distinct tokens which would be obvious to the multitude. Twenty-three years since a sagacious observer, withdrawn from the world, and surveying its movements at a distance, writes as follows:

"No Church on earth," he says, "has more intrinsic excellence [than the English Church,] yet no Church, probably, has less practical influence. Her excellence then, I conceive, gives ground for confiding that Providence never will abandon her; but her want of influence would seem no less clearly to indicate, that divine wisdom will not always suffer her to go on without measures for her improvement.

"Temporary adversity is that to which, in all such cases, as far as we know, the providence of God has hitherto resorted; and we can form a clear idea of the manner in which a temporary depression of the English Church might exalt its moral qualities. . . . . . . . . . But I conjecture that other valuable results, perhaps not otherwise to be arrived at, are to be hoped for from the apprehended reverse. Hitherto the Church of England, though more temperate in her measures than any other portion of the reformed body, has manifested no sentiment with such unremitting intensity as dread of whatever could be deemed Popery. I deny not the expediency, perhaps the necessity, of this feeling, in such circumstances as have hitherto existed. But it has given safety to the Church of England at the expense of perfection; which last can be attained only by proving all things, and holding fast what is good; and this discrimination can be practised only in the absence of prejudice. As matters are, dread of transubstantiation has made the sacrament a ceremony; and to ward off infallibility, every man has been encouraged to shape a creed for himself. The next certain cure for this extreme will be to experience its fruit. Another fall by dissenterism will make it be felt, that, if Popery can be a Charybdis, there is a Scylla on the other side no less dangerous. But it will be still more useful to learn, that, in the mixed mass of the Roman Catholic religion, there is gold and silver and precious stones, as well as wood, hay and stubble; and that every thing of the former nature is to be as carefully preserved, as every thing of the latter nature is to be wisely rejected.

"Such are the considerations with which I comfort myself against events which I think I see approaching. . . . . . . . Shall the present negligence and insensibility always prevail? This cannot be: the rich provision made by the grace and providence of God, for habits of a noble kind, is evidence that *men shall arise fitted* both by nature and ability, to discover for themselves, and to display to others, whatever yet remains undiscovered, whether in the words or works of God. But if it be asked how shall fit instruments be prepared for this divine purpose, it can only be answered that, in the most signal instances, times of severe trial have been chosen for divine communications. . . . . . . . My persuasion of the radical excellence of the Church of England does not suffer me to doubt that she is to be an illustrious agent in bringing the mystical kingdom of Christ to its ultimate perfection."—*Knox's Remains*, vol. i. p. 51, *et seq.*

Such is the prophecy of a calm and sagacious mind, whose writings are themselves no slight evidence of the intellectual and moral movement under consideration. In this respect he outstrips Scott and Coleridge, that he realizes his own position, and is an instance in rudiment of those great restorations which he foresaw in development. And while he shares with the eminent writers of the day the work of advancing what he anticipated, others doubtless, in a similar seclusion from passing events, shared with him anticipations which they were not led to advance or even to record. It was impossible for serious minded men ever so little versed in antiquity and the history of the Reformation, not to see that for a century and more past primitive truth had either been forgotten, or looked down upon, and our own engagements to it tacitly loosened. Indeed opinions which were openly acquiesced in by freethinkers, and noticed with satisfaction by the world's philosophers and historians, could not but excite strange impressions in the minds of true Churchmen, partly melancholy, partly by way of contrast, leading them to look forward into the future, and to anticipate change and improvement in the public mind. A much-venerated clergyman of the last generation, one of the most strenuous maintainers of ancient doctrines, and an energetic opponent of those who wished to carry our Church further than it had hitherto gone in the career of Protestantism, said shortly before his death to a friend of our own, "Depend on it, the day will come, when those great doctrines now buried," those connected with the Church, "will be brought out to the light of day, and then the effect will be quite fearful." If there be any who now blame the impetuosity of the current, let them rather turn their reflections upon those who have dammed up our majestic river till it has become a flood.

Now if there be any truth in these remarks, it is plainly idle and perverse to refer the change of opinions which is now going on to the acts of two or three individuals, as is sometimes done. Of course every event in human affairs has a beginning; and a beginning implies a when, and a where, and a by whom, and how. But except in these necessary circumstances, the phenomenon in question is in a manner quite independent of things visible and historical. It is not here or there; it has no progress, no causes, no fortunes; it is not a movement, it is a spirit, it is a spirit afloat, neither "in the secret chambers" nor "in the desert," but every where. It is within us, rising up in the heart where it was least expected, and working its way, though not in secret, yet so subtle and impalpably, as hardly to admit of precaution or encounter on any ordinary human rules of opposition. It is an adversary in the air, a something one and entire, a whole wherever it is, unapproachable and incapable of being grasped, as being the result of causes far deeper than political or other visible agencies, the spiritual awakening of spiritual wants.

We may seem to have been speaking in a sanguine way about the spread of the opinions in question; but this is in reality far from our intention. About the future we have no prospect before our minds whatever, good or bad. Ever since that great luminary, Augustine, proved to be the last bishop of Hippo and his labors for his own Africa were lost immediately in its Vandal and finally in the Saracenic captivity, Christians have had a lesson against attempting to foretel *how* Providence will prosper and bring to an end what it begins. What is true of great things, is true of little also. Catholic principles *ought* to spread at the present time as far as there is any substratum, as it may be called, in the national mind to support and give reality to them; but what a question is this, not to go to others, even to guess at? or rather it belongs simply to that invisible world into which we are not admitted. What lies before our highly-favored but unfortunate Church we know not; the principles now on the rise may be destined to prevail; or some miserable schism may gradually fritter them away, and some more miserable compromise suffocate them. We will not enter into the question, or risk any anticipation. There is nothing rash however in venturing one prediction, which will lead to some further remarks, that, whether they maintain their ground or not, the two antagonist principles will not maintain theirs. Whether the English Church can keep a firm grasp of Laud's divinity or not, it is very certain that neither Puritanism or Liberalism has any permanent inheritance within her.

As to Liberalism, we think the formularies of the Church will ever, with the aid of a good providence, keep it from making any serious inroads upon the clergy; besides, it is too cold a principle to prevail with the multitude; so we shall say no more about it.

We have called the other system of opinion Puritanism, because we cannot hit pon a fit name for it. It is a very peculiar system, as being based on no one principle, but propping itself up upon several, and those not very concordant; and thus to give it a name is almost as desperate a task as to set about giving it a consistence. To call it Evangelical, woud be an unlawful concession; to call it Puritan, were to lose sight of its establishment side; to call it Ultra-Protestant, would be to offend its upholders; and to call it Protestant, would not be respectful to Protestantism. Anti-Catholic is vague; Anti-Sacramentarian is too long a word. This, indeed, is its very advantage in controversy with Catholic principles; that it has a short and glib word ready at hand, and may readily call them "Popery," while they had no retort courteous to inflict upon it. However, be its name what it will, it stands for the largest, most compact, most prominent party in our Church at this moment. It has much power, much money, much influence; and would seem, from its position, to have the ability, as it has (consciously or unconsciously) the will, to effect sooner or later important changes in our doctrine and discipline.

But in spite of these appearances in its favor, a closer examination will show us that it cannot remain in its present state much longer; inasmuch as an internal principle of union, permanence, and consistency is wanting; and where this is wanting, a principle of life is wanting and all its outward show. Its adherents are already separating from each other, and it is not difficult to see that in due time they will melt away like a snow drift. Indeed their very success would cause this result, if there were no other reason. The possession of power naturally tends to the dissolution of all confidence; how much more so then in the case of a party, which is not only open to the wilfulnesses and rivalries of our frail nature, but which actually sanctifies them by propounding as a first principle that in spirituals no man is really above another, but that each individual, from high to low, is both privileged and bound to make out his religious views for himself? But over and above this, the system in question, if so it may be called, is, as we have intimated, full of inconsistencies and anomalies; it is built not on one principle but on half a dozen; and thus contains within it the seeds of ruin, which time only is required to develope. At present it carries out fairly not any one principle; nor does it try to adjust and limit one by the other; but as the English language is partly Saxon, partly Latin, with some German, some French, some Dutch and Italian, so this religious creed is made up of the fragments of religion which the course of events has brought together and has imbedded in it, something of Lutheranism, and something of Calvinism, something of Erastianism, and something of Zuinglianism, a little Judaism, and a little dogmatism, and not a little secularity, as if by hazard. It has no straightforward view on any one point on which it professes to teach; and to hide its poverty it has dressed itself out in a maze of words, which all inquirers feel and are perplexed with, yet few are able to penetrate. It cannot pronounce plainly what it holds about the sacraments, what it means by unity, what it thinks of antiquity, what fundamentals are, what the Church; what again it means by faith. It has no intelligible rule for interpreting Scripture beyond that of submission to the arbitrary comments which have come down to it, though it knows it not, from Zuingle or Melancthon. "Unstable as water it cannot excel." It is but an inchoate state or stage of a doctrine, and its final resolution is in rationalism. This it has ever shown when suffered to work itself out without interruption; and among ourselves it is only kept from doing so by the influence of our received formularies. When then it is confronted, as now it is more and more likely to be, by more consistent views, it cannot maintain its present unscientific condition. It will either disappear or be carried out. Some of its adherents will be startled and return to sounder views; others will develope themselves into avowed liberalism. Its many societies and institutions, however well organized and energetic, will avail it nothing in this crisis. They are but frame work and machinery, and while they presuppose a creed they are available for one almost as much as the other. As opinions change they will be modified or destroyed. Imposing and flourishing as they are in appearance, they have as little power to stop the march of opinion as a man in a boat to act directly on its motion; they are the mere material or corporeal part of the system, the instrument not the living principle of the soul. Thus the matter stands as regards the far-spread religious confederacy of our days. We have no dread of it at all; we only fear what it may lead to. It does not stand on entrenched ground or make any pretence to a position; it does but occupy the μεταιχμιον, the space between contending powers, Catholic truth and rationalism; neither of these owning it, or making account of it, or courting it; on the contrary, both feeling it to be an hindrance in the way of their engaging with each other, and impatiently waiting to be rid of it. Then, indeed, will be the stern encounter, when two real and living principles, simple, entire, and consistent, one in the Church, the other out of it, at length rush upon each other, contending not for names and words, or half views, but for elementary notions and distinctive moral characters. Meanwhile the advocates of the motley Protestantism we have been describing, as if aware of its intrinsic hollowness and imbecility, are at this moment trying to make the most of their accidental advantages while they last; and would fain clench matters in their favor by such organic changes, whether in our discipline or services, or such accidental implications or authoritative explanations of doctrine, as the meeting of Convocation or erection of monuments, or decisions in the law courts would give opportunity for effecting.

## CHRISTIANITY.

The defensive armor of a shrinking or timid policy does not suit her. Here is the naked majesty of truth; and withal the grandeur of age, but with none of its infirmities, has she come down to us, and gathered strength from the battles she has won in the many controversies of many generations. With such a religion as this, there is nothing to hide. All should be above board. And the broadest light of day should be made fully and freely to circulate throughout all her secrecies. But secrets she has none. To her belong the frankness and simplicity of conscious greatness; and whether she grapple it with the pride of philosophy, or stand in front opposition to the prejudices of the multitude, she does it upon her own strength, and spurns all the props and all the auxiliaries of superstition away from her.—*Dr. Chalmers.*

From the London Quarterly Review.

## HISTORY OF THE CONTROVERSY RESPECTING THE OXFORD TRACTS.

It is of no little importance to watch the rise of a theological controversy. The feelings excited by it are generally good, and always strong. And religion takes so wide a range, that every theory respecting it must sooner or later bring it home to the interests of the many, by some practical application of principles. It becomes still more important, if the theory itself takes the form of a compact comprehensive system—if it is directed against the general temper of the day, and thus bears at once upon the whole circle of prevailing opinions—if it is conducted with a serious resolved dedication of great talents and learning to one definite object; and especially if it originates and spreads among men of commanding position and moral influence, and in a place which has always been favorable to the growth of similar principles.

All these circumstances are found in the controversy, to which the works named at the head of this article have given birth; and it occupies at present so much of public attention, both in England and abroad, that we can scarcely avoid taking notice of it.

The 'Tracts for the Times' were commenced in the year 1833, at a time 'when irreligious principles and false doctrines had just been admitted into public measures on a large scale;' . . . . . . . . . 'when the Irish sees had been suppressed by the State against the Church's wish;' . . . . . 'when parties were acquiescing in it in utter apathy *or despair*,' and '*the attempt to remonstrate* was treated on all hands with coldness and disapprobation.' 'They were written with the hope of rousing members of the Church to comprehend her alarming position, of helping them to realise the fact of the gradual growth, allowance, and establishment of unsound principles in her internal concerns; and having this object, they spontaneously used the language of alarm and complaint. They were written as a man might give notice of fire or inundation, to startle all who heard him, with only so much of doctrine or argument as might be necessary to account for their publication, or might answer more obvious objections to the views therein advocated.'—vol. iii. p. 3.

The principal contributors to them are understood to be four distinguished members of the University of Oxford—Dr. Pusey, Regius Professor of Hebrew, and Canon of Christ Church; the Rev. J. Keble, Professor of Poetry; the Rev. J. H. Newman, Fellow of Oriel, and Vicar of St. Mary's; and the Rev. I. Williams, Fellow of Trinity College. The volumes consist of Tracts on the Constitution of the Church—the Authority of its Ministers—the Ordinances, and especially the Sacraments of the Church—Refutations of the Errors of Romanism, and Directions how to oppose it—Reprints of old Tracts on the same subject—Translations of interesting portions of early Church History—Catenæ Patrum, or Collections of passages from the great standard English divines, to confirm and illustrate the principles of the Tracts—and Examinations of certain opinions and practices of the day connected with religion; especially a very valuable criticism on the popular writings of Mr. Abbot and Mr. Erskine. This is evidently a wide range, and no unimportant class of subjects; and, whatever opinion may be held on the mode of treating them, it is certainly surprising to find not only ordinary men throwing ridicule upon them, as questions of forms and ceremonies, and as tending to divide the Church upon frivolities, but even the excellent Bishop of Chester congratulating his assembled clergy that they are relieved from the necessity of attending to such trifles, in a passage like the following:—

'We may regard it,' he says, 'as a compensation for urgent and laborious duties, that the business of a diocese, like that of which we are members, leaves no time for fables and endless genealogies, and questions which are not of godly edifying. We have too much to do with realities to be drawn aside by shadows.'—*Charge*, 1838, p. 3.

The object of these publications seems to have developed itself by degrees. It began with this question to the clergy—

'Should the government and country'—[as was then and is now very probable]—'so far forget their God as to cast off the Church, to deprive it of its temporal honors and substance, *on what* will you rest the claim of respect and attention which you make upon your flock? Hitherto you have been upheld by your birth, your education, your wealth, your connexions; should these secular advantages cease, on what must Christ's ministers depend?—*Tract I.*, vol. i. p. 1.

No one can say that such a question was ill-timed, or that it is not as vital to the constitution of the Church, as the question whether the right by which kings rule be of God's appointment, or of expediency, or of the popular will, is to the constitution of the State. They proceeded to answer it by reminding the clergy of the derivation of their power from the apostles, through Episcopal ordination—in other words, of 'the Apostolical Succession.' They showed, in addition to the scriptural character of this doctrine, that this succession has been handed down in the Church with scrupulous care from the earliest times—that at the Reformation it was rigidly preserved by the Church of England, and suspended by Luther and even by Calvin with avowed reluctance, and only under the pressure of necessity—that it has been shown to be an unanswerable argument for the truth of Christianity—that it has been forgotten by ourselves only within the last fifty years—that it is the only ground upon which we can boldly meet Romanism and Dissent, the one with equal, the other with superior claims to a ministerial authority,—and that it has been maintained as the great pillar of the Church by the men on whom our Anglican theology rests, and is founded; for instance, by Hooker, Andrews, Hall, Bramhall, Mede, Sanderson, Hammond, Jeremy Taylor, Heylin, Pearson, Bull, Stillingfleet, Ken, Beveridge, Wake, Potter, Nelson, Law, Johnson, Dodwell, Collier, Leslie, Wilson, Bingham, Samuel Johnson, Horne, Jones of Nayland, Horsley, Heber, Jebb, Van

Mildert, and Mant. The next question was the polity of the Church. If it be an empire and government of its own, and a government appointed by God, how are we justified in disobeying its laws, especially when they face us every day in our Prayer-books; and this when it is attacked on every side, endangered by the aggressions of the state, and numbers are deserting it on account of the negligence with which its discipline and teaching are enforced?

'Methodism and Popery,' it is observed in the preface to the Tracts, 'are in different ways the refuge of those whom the Church stints of the gifts of grace; they are the foster-mothers of abandoned children. The neglect of the daily service, the desecration of festivals, the eucharist scantily administered, insubordination permitted in all ranks of the Church, orders and offices imperfectly developed, the want of societies for particular religious objects, and the like deficiencies, lead the feverish mind, desirous of a vent for its feelings, and a stricter rule of life, to the smaller religious communities, to prayer and Bible meetings, and ill-advised institutions and societies on the one hand—on the other, to the solemn and captivating services by which Popery gains its proselytes. . . . . There are zealous sons and servants of the English branch of the Church of Christ, who see with sorrow that she is defrauded of her full usefulness by particular theories and principles of the present age. . . . And while they consider that the revival of this portion of truth is especially adapted to break up existing parties in the Church, and to form instead a bond of union among all who love the Lord Jesus Christ in sincerity, they believe that nothing but these *neglected* doctrines, faithfully preached, will repress that extension of Popery, for which the ever-multiplying divisions of the religious world are too clearly preparing the way.'—*Tracts*, vol. i. p. 4.

Hence the tracts on the daily service, on the office of bishops, the administration of the eucharist, the celebration of saints' days, the observance of fasting according to the command of our Church, and one or two also on the relation of the Church to the State.

With these were necessarily connected two most important subjects—the doctrine of the sacraments, and the authority of the Church in doctrinal matters. The former was the turning point of the Reformation. It involves, if thoroughly drawn out, nearly every point of faith and practice, and especially the chief differences between the Catholic Church in England, and its two opposite enemies, Romanism and Dissent. But we feel that this is not the place to enter on it.

'They are not subjects,' says Dr. Pusey, (in his usual tone of deep reverential piety,) 'for discussion, for speculation, for display of recently acquired knowledge; they are high, mysterious, awful Christian privileges, to be felt, reverenced, embraced, realized, acted. Let men not speak of them, until they have practised them, but rather pray God to deepen their own sense of them. They will then speak of them, if they speak at all, more chastenedly and in the ear—not in mixed society or in the market-place, and, we may trust, not so as to injure themselves or others, or make the mysteries of God a common thing.'

On this head, also, the authors of the tracts have published two Catenæ Patrum, showing that the views which they would revive are those of our old standard theologians, Jewell, Hooker, Overall, Field, Andrews, Hall, Mede—the compilers of the Scotch and American Prayer-books—Bramhall, Cosin, Heylin, Hammond, Thorndike, Sancroft, Patrick, Bull, Stillingfleet, Beveridge, Comber, Nelson, Sherlock, Grabe, Leslie, Brett, Wheatley, Ridley, and Horsley, with a number of other eminent divines, without including the early Church, which our own Church acknowledges as her progenitor and guide.

The question of the authority of the Church, or the right doctrine of Tradition, was first boldly revived by Professor Keble in a sermon preached at Winchester. It has been followed up (No. 78, vol. iv.) by a long Catena, confirming the views of the tracts by the testimony of forty-two of our greatest theologians—for instance, Jewell, Hooker, Overall, Field, Hall, Jackson, Mede, Archbishop Usher, Bramhall, Sanderson, Cosin, Hammond, Thorndike, Taylor, Heylin, Pearson, Bull, Stillingfleet, Ken, Beveridge, Patrick, Grabe, Waterland, Bingham, Jebb, and Van Mildert; besides the Convocation of 1591, the Queen's Council of 1582, the Convocation of 1603, and the Commissioners of 1662; and to these must be added Chillingworth himself, the supposed champion of the very opposite principles. Dr. Hook, in a visitation sermon, (1838,) has added to these the testimonies of our English reformers, and shown that the doctrine contended for by Mr. Keble, instead of being Papistical, is the true original foundation of the English Church. And a sermon, with a valuable appendix, has also been published on the same subject by the Rev. E. Manning, (1838,) which enters into it still more deeply, and must be conclusive to every reader. Shortly stated the doctrine is, 'that human tradition has no place in revelation—that neither the opinions of an individual on the interpretation of the Bible, nor the assertions of a single church, or any portions of a church, can be admitted to mix with the pure word of inspiration—that no individuals since the apostles are by themselves expositors of the will of Christ—that the unanimous *witness* of Christendom as to the teaching of the *apostles*, is the only, and the fully sufficient, and the really existing guarantee of the whole revealed faith—that catholicity is the only test of truth.' And both Mr. Keble and Mr. Manning have shown that we do possess, historically, such a guarantee, in the proceedings and remains of the primitive church.

Of this doctrine it will be easily seen, that, as involving the test of truth, 'the whole fabric of Christianity is virtually connected with it'—that the roots both of Popery and Dissent lie in wrong views of it—that it forms our only chance of uniting Christians in one common belief by fixing for their interpretation of Scripture a standard external to themselves—and that wherever it has been lost, either in Romanism or in the ultra-Protestant sects, there the consequences have been most perilous—in truth, wherever extraneous circumstances did not present some counterbalance, fatal—'the overthrow of the Church and Gospel of Christ has followed also.' These are mainly matters of fact resting upon history, and not on preconceived opinions, and controversialists must be reminded that they are to be dealt with as facts, and can be met only by *historical* contradictions. We mention this, because it is on this part of the field that the battle has been hitherto mostly fought; and the opponents have come forward in great alarm and bustle, but in such entire ignorance of the real question, and have been engaged so busily in beating the air, that it seems most probable that they have never even read the works which they have proposed to refute.

It is scarcely necessary to enter more minutely into an analysis of these tracts. They contain, besides those which have been mentioned, two remarkable essays. One (No. 73, vol. iii.) is on the popular writings of Mr. Erskine and Mr. Jacob Abbott, containing a strong but most necessary warning of their real nature and tendency. And we should hope it would have the effect of checking their further circulation. It is in itself striking, as exhibiting the contrast between the earnest, trustful, reverential spirit of the writer, probably Mr. Newman, and the bold, presuming temper of that rationalizing spirit which is at present prevailing among us. The other (No. 80, vol. iv.) is on the subject of 'Reserve in communicating Religious Knowledge.' It is written in a touching, humble, childlike temper, which is singularly interesting. It inculcates the necessity of dispensing religious truth with caution and reverence, not throwing it promiscuously before minds ill suited to receive it, nor making the most solemn doctrines of Christianity mere instruments to excite the feelings. This is too much the practice of the present day, and every sensible man will agree in reprobating it. The warning, however, requires to be given with the greatest caution, lest it seem to border on a recommendation of a suppression of the truth; and we are not sure that the writer has sufficiently brought out the errors which he is combating to save himself from some such censures.

The remainder of the volumes consist of shorter tracts, reprints from old divines, chiefly in refutation of the errors of Romanism, and portions of primitive ecclesiastical history.

## COMMUNICATIONS.

For the Churchman.

### A HINT TO LAYMEN.

In reading "Wheatly on the Book of Common Prayer," the following remarks on the word Amen attracted my notice.

"By the people's being directed to *answer Amen at the end of the prayers*, they might easily perceive that they are expected to be silent in the prayers themselves, and only to go along with the minister in their minds. For the minister is the appointed intercessor for the people, and consequently it is his office to offer up their prayers and praises in their behalf: insomuch that the people have nothing more to do than to attend to what he says, and to declare their assent by an Amen at last, without disturbing those that are near them by muttering over the collects in a confused manner, as is practised by too many in most congregations, contrary to common sense, as well as decency and good manners."

The last lines remind me of the prevalence of the same habit in some city churches. Being persuaded that it is only necessary to direct attention to the error to insure its correction, I have transcribed the passage. Yet, objectionable as is the practice of laymen following the officiating clergyman through the morning and evening service, it is less so than the habit, in which some indulge, of doing the like with the absolution, and the whole communion office. I have often been somewhat annoyed by the loud whisper of those who chose to follow the priest in the consecration of the eucharist, and more than once have known the layman to *keep in advance* of him appointed to minister in holy things.

The impropriety of this course will be so evident to all on slight reflection, that argument is unnecessary. Trusting that the evil will soon be remedied, I would suggest to all who may have fallen into the habit animadverted on, a closer attention to the RUBRIC.

For the Churchman

*Mr. Editor*,—I am a constant reader of your paper, and I am very often pleased and instructed by perusing its pages. Still there are some things, which when I meet with them, I am compelled to say I have not so learned Christ. This is a difficulty, however, not peculiar to the reading of your paper, but one I meet with on almost every leaf of almost every book I read except the Bible. With respect to religious newspapers, so called, and even some which are self-styled evangelicals, there is such a want of charity, such high-sounding Pharisaism, and so much of dogmatizing, that I confess I find it difficult to bring myself to a perusal of what is good in them, being so often offended by what is to my taste exceedingly offensive. I do not mean to flatter you, nay, there is perhaps too much of self-flattery in the supposition that any thing which I can say would have that effect; but I do like your paper for its decision, and candor, and courtesy, even when I do not like every thing that is in it.

My object in taking my pen in hand this morning, a feeble instrument I know except when clothed with so much of strength as the Lord may give it, is to notice an extract contained in your last paper, entitled, "Self-denial the test of religious earnestness," from the writings of the Rev. John Henry Newman. Allow me to occupy a short space in stating my objection to the doctrine of this piece.

First, let me say that I subscribe most heartily to the main position which Mr. Newman has taken—that "self-denial is the test of religious earnestness"—i. e. of religious character: for he who is not in earnest in his Christian profession can hardly with any propriety be called a Christian. "Self-denial" is, I suppose the test of *faith*, and *love*, and *zeal*, and of every grace; or rather *obedience* is the test, of which *self-denial* is the inseparable concomitant. But he asks, "In what does it consist?" And then replies, "Were we in a heathen land, it were easy to answer. The very profession of the Gospel would almost bring evidence of true faith, as far as we could have evidence, for such profession among pagans is almost sure to involve persecution." In the remainder of what is said, he assumes the point that a profession of Christianity does not now expose to persecution—consequently, that "self denial" does not consist in taking up the same kind of cross which the early Christians were called to bear; but that it consists in the daily discipline of the soul amid "besetting infirmities," such as *indolence, fondness for amusement, ill temper, vanity*, and such like. According to Mr. Newman "self-denial" now is chiefly engaged in finding out our "weak points," and getting the mastery over them. Nay, he supposes that as these "weak points" of character, such as anger, &c., may not always be apparent, having no provocation to render them so—it will be well for the Christian "to *find out* for himself *daily self-denials*"—because "our Lord bids him take up his cross *daily*, and because it will strengthen his general power of self-mastery, and enable him to have such an habitual command of himself as will be a defence ready prepared when the season of temptation comes."

To all this I have what seems to me a very serious objection. It is in principle opening the door for penances, self-mortification, and the whole crowd of requirements which must be ranked under the general head of will worship. I have thought much and seriously upon this subject, and the only conclusion in which my mind rests with any satisfaction, is the evident one to which every reader will first come in reading the words of our Lord Jesus Christ, viz. that "self-denial" consists now, as it ever did, in bearing that cross daily to which a consistent profession of the faith of the Gospel calls every one who makes it. I do not believe that there is any greater difficulty in becoming a "follower" of Jesus Christ in a heathen country than there is in one nominally Christian: but that in the one case as well as in the other, a consistent profession of the Gospel will bring along with it that evidence of true faith, which the first Christians possessed. In other words, I suppose that no man can become a follower of Jesus Christ, and still remain in friendship with the world. If we are of the world, the world will love its own, but if we are not of the world, but chosen by Jesus Christ out of the world, the world will hate us, and persecute us in one form or another. Why is a profession of the Gospel among pagans almost sure (nay sure) to involve persecution? Why else but because the disciple of Christ is required by his divine teacher and Lord, to separate himself from the "world which lieth in the wicked one," and to "testify of it that the works thereof are evil?" If in a heathen land, the Christian should in all his intercourse with the people conceal the nature of his profession, and content himself with seeking out his own "weak points" and correcting them: and feel himself to be under no obligation to bear about with him the light of his profession, exposing the surrounding darkness—he would suffer no persecution it may be. So also in a Christian country it is possible to profess Christianity without stirring up the world's enmity—but not as I suppose at the same time that we are found faithful. The world hated Jesus Christ for no other reason, than because he was righteous and bore a faithful testimony to its unrighteousness. Let whosoever will "put on Christ" adopt his principle and follow his example, and it will soon appear that the servant does not fare better than the Master. If they persecuted *him*, they will also persecute *them*. G. B.

*Philadelphia, May* 6, 1839.

For the Churchman.

### THE CHURCH OF ENGLAND.

*Mr. Editor*,—My attention having been turned to the situation of American ordained clergymen in Great Britain, and unable, after many inquiries, to arrive at any sound conclusion as to the law which prohibited their officiating in the British dominions, or to attain any *exact* information as to their real disabilities, I was induced to apply to a legal gentleman in London for an opinion upon the subject. His answer to my letter I send to you; and as it cannot but prove interesting to many, you will perhaps have the goodness to insert it in your columns. That such a restriction, as it now exists, is unwise, is, I believe, the opinion of some of the most influential characters in England; and it is to be hoped that, before long, ministers, ordained in this country, being of the same apostolic origin, and of the same communion, may be allowed to preach the same Gospel in British pulpits. There appears to be some progress making towards such liberality, from the following paragraph, which is extracted from the last number of the "Church of England Magazine." "It has long been matter of deep regret to the members as well as friends of the Episcopal Church, that the clergy ordained by the Scottish bishops should not be permitted to officiate in England. There appears now, however, to be a probability that such a restriction will be removed, with the sanction of the highest members of the English hierarchy. There seems, in fact, to be not a little inconsistency in debarring those from ministering in our churches, *the validity of whose orders cannot for a moment be questioned*. It must be borne in mind that the clergy thus ordained by the Scottish bishops do not seek for admission to English cures, but simply to be acknowledged to officiate in England." I am, your most obedient servant. T.

THE LETTER.

"The only statutes I find now in operation, with regard to foreign ordination, are two, the 26. Geo. III. c. 84, and 59. Geo. III. c. 60. Previously to these statutes being passed, no person could exercise a spiritual office in this kingdom, unless he was duly ordained by an archbishop, or bishop of this kingdom. The question is simply therefore, whether these statutes made such an alteration as to enable any one, not previously enabled, to exercise spiritual offices here. *No other ordination was recognised*. The former statute enables the archbishops and bishops of this kingdom to consecrate as bishops subjects of other kingdoms, where Protestants might be residing; but it expressly, by the 3d section, provides, *that no person ordained by such foreign bishop shall be enabled to exercise his office in the United Kingdom*. The latter statute enables the Archbishops, or Bishop of London to ordain clergymen for the colonies, without title, &c., and it, by section 2d, provides that clergy so ordained shall not be capable of holding livings, or being curates in the United Kingdom, *without the consent of the Archbishops, or Bishop of London, and of the Bishop of the Diocese in which the preferment is held*. The difference between the effect of these statutes, then, is this, viz. that ordination under the provisions of the former *never can* be recognised in this country, so as to entitle those claiming under it to exercise spiritual offices in the United Kingdom; whereas, the ordination conferred under the latter statute may, with the consent required thereby, be made effectual, and recognisable in this country. Now the position of clergymen ordained by American bishops is either within the provisions of the former statute, or of neither. In either case, however, clergy ordained by them will not be in such orders as are recognised by the Church in this country. If they are not within the statute, then they are not ordained *at all* in the eye of the Church here; nor, if they are within it, could they, even with the consent of the bishops, officiate, in positive contradiction to the 3d section of that statute.

You ask whether there has been any *prohibition* against their officiating. I find none, either Parliamentary, or by Council. But you will see from what I have written that no *prohibition*, was requisite. They were disqualified without it, and as I find no *enabling* authority, they must be disqualified still. I am, yours," &c.

For the Churchman.

### LAY AND SECTARIAN BAPTISMS.

*Mr. Editor*,—From time to time there has appeared in our religious journals some strictures on the above subjects, which have led to the belief in the minds of many that it is matter of doubt whether the Church recognises lay and sectarian baptisms, or not. That there has been, and does still exist, among the members of the Church, doubts on the validity of these baptisms is beyond question; but there appears to me to be as little doubt, that the Church does not, nor ever intended to, recognise them as valid. Whenever a necessity arose for her speaking decisively on the subject, she very plainly informs us what she requires to constitute a valid baptism, or, in other words, when she considers baptism as "rightly" administered; for it is only when we "receive baptism *rightly*, that we are grafted into the Church." (27th article.)

In the Office for the "Private Baptism of Children," provision is made for the baptism of the child when the minister of the parish is absent. The *third rubric* declares that this can be done in that event by "any other *lawful* minister that can be procured."

That the requirement of a *lawful* minister was not accidental, but intentional, is obvious from the *sixth rubric*, which says, "But if the child were baptized by any other *lawful* minister, then the minister of the parish where the child was born, or christened, shall examine whether the same hath been *lawfully done*. And if the minister shall find, by the answers of such as bring the child, that all things were done, as they ought to be, then shall he not christen the child again, but shall receive him as one of the flock of true Christian people."

From these rubrics, then, we learn, that the Church considers *two* things as necessary to constitute a valid baptism: 1st, that it shall be performed by a *lawful* minister; 2d, that it must be done "as it ought to be;" that is, with *water, in the name of the* Father, *and of the* Son, *and of the* Holy Ghost, as we learn from the *sixteenth rubric*, which says: "But if they who bring the infant to the church do make such uncertain answers to the minister's questions, as that it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, (which are essential *parts* [not the whole] of baptism,) then let the minister baptize it," &c.

"The infant" mentioned in this rubric is the same infant as was declared in the *sixth rubric* to have been baptized by a "lawful minister." I notice this point, because some have supposed, from the silence of the *sixteenth rubric* respecting a "lawful" minister, that the Church recognised a baptism by whomsoever administered, provided it was done with "water, in the name of the Father, and of the Son, and of the Holy Ghost, these being essential *parts* of baptism." But, to say nothing of the absurdity of making a part, or parts of a thing, equal to the whole, this construction of the canon is plainly a mistake, arising from its being considered *by itself*, whereas it is only a continuation of the *sixth canon*. Both canons rest upon the supposition that the child has been baptized by a *lawful* minister, that fact being ascertained, the minister of the parish is to satisfy his mind whether this "lawful" minister has "lawfully" baptized the child, that is, with *water, in the name, &c.* If his mind be satisfied that such is the case, he is to receive the child into the Church. But if his mind be not satisfied on that point, he is not to receive it, but to rebaptize it. But in both cases, the *lawful* minister is a sine qua non.

It is every way worthy of notice, that this is the *only* instance, in any of the rubrics, (as far as I can discover) where the Church insists upon the officiating minister being a "lawful" minister; and that great importance is attached to it, is obvious, from her repeating it *twice*. The question, then, comes to this point: whom does the Church recognise as "lawful" ministers? Does she recognise laymen and sectarian preachers as such? So far from it, that she expressly declares, that "*no man* shall be accounted, or taken, to be *a lawful* bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except—he hath had Episcopal ordination."

I come, then, to the conclusion, Sir, that the Church *only* considers baptism to have been "rightly" administered, when it is performed by a minister who has received Episcopal ordination, with water, in the name of the Father, and of the Son, and of the Holy Ghost. SAVONA.

For the Churchman.

"Si antiquitatem species est vetustissima, si dignitatem est honoratissima, si jurisdictionem est capacissima."

*Mr. Editor*,—As the repairing or rebuilding of Trinity Church has become the theme of much solicitude, and many interrogatives, at this season, I am induced, from former courtesies, to apply to your cognisance for information respecting so interesting a subject; her origin, and the rectors who have officiated at her altar.

Your reminiscences will be anticipated as a high source of intellectual gratification by

*May* 11. EVE.

For the Churchman.

*Mr. Editor*,—Every day adds more and more to the honest conviction of my mind, that *Dissent* and *Unitarianism, Schism* and *Heresy*, are too near akin, to be greatly distinguished one from another. Taking up, by chance, a number of the "*Family* Miscellany," published in Boston, in 1837, and till that time under the editorial management of the Rev. J. S. C. Abbott, who was, I think, its founder, and who contributed to this very number, I was attracted by an article headed, "The Boston Anniversaries—Character of the Exercises—*Christian Forbearance*." After a warm and stirring appeal in behalf of the American Board of Commissioners, contained in this account of the exercises, comes in this precious piece of "*Christian* (!) forbearance."

"The mutual affection and Christian kindness manifested by those who attended the various meetings held in this city, afforded a striking contrast to the scenes of angry debate and fierce crimination which characterized the simultaneous meetings of another section of the American Church. One of the pleasantest public meetings which we attended, was that in which the Unitarian and orthodox churches still remain united. The mutual forbearance and kindness, which, under such circumstances each member feels himself called upon to exercise towards *his brethren*, tends greatly to perfect the *Christian* character. The Sermon of *Prof. Ware* (!) before the meeting to which we refer, was a beautiful exhibition of the nature of Christianity, and a *striking example of the ease with which one whose mind is thoroughly imbued with its spirit, can avoid subjects of minor importance, while urging with resistless force those topics of transcendant interest in which all Christians harmonize*."

This from the "*Family* Miscellany"—found, I may observe, in a pious family, into which it had crept, from the popularity of Mr. Abbott. I must add, also, that the *family* were any thing but Unitarians, and had no idea of upholding such doctrines or subscribing to the Magazine.

In conclusion, can orthodox Dissenters hope for the final blessing of God upon operations, which, if they produce the kind of *Christianity* that sustains them, will make *large room* for *Christian forbearance* indeed; and convert the heathen to a *denial* of the Lord *that bought them*.

Quere—"Those *topics of transcendant interest* in which all *Christians* harmonize"? We thought the topic of transcendant interest to *Christians*, was Christ! Though we understand *Socinian Christians* rather postpone this great soul of the missionary spirit, to "Philosophy and the Belles Lettres." Yours, Rev. Sir, X.

P. S. The "Family Miscellany" *was* founded by *the brothers* Abbott.

## THE CHURCHMAN.

**SATURDAY, MAY 18, 1839.**

Jubilee College.—The address of Bishop Chase, at the laying of the corner-stone of the chapel and school-house of Jubilee College will be read we hope with lively interest. The importance of the institution in a state like that of Illinois is too obvious to require any remarks from us, and the provisions which are made for the government of it answer effectually the object, which in the outset is of most importance, that of securing the institution to the Church. The time is not far distant when the institution will become to Illinois what Kenyon College now is to Ohio, an invaluable means of strengthening and enlarging the Church, and through her of diffusing the blessings of the Gospel and dispensing all the means of salvation.

With the address we have received also a plan of the contemplated edifice, which will be left at the office of the Churchman for inspection. We sincerely wish the bishop success, not only for his own sake but for the sake of the Church for which he labors. His heart and soul are in the work; and this is ample security that all funds transmitted to him will be faithfully appropriated to his great and engrossing object. That he has the sympathies and best wishes of all our readers we cannot doubt; and we hope they may prove this by contributing, according to their means, to the furtherance of his excellent design.

*Friends and Brethren*,—However unworthy the person who now addresses you, yet his present duty is singularly honorable and tremendously responsible.

It is honorable to be employed in offices of beneficence; and when God is the employer, and the objects of his beneficence are the immortal souls of men, the honor has attained its height, and shines in proportion to the meanness of the instrument employed. This is precisely the case of the person now speaking.

This is the second great institution of religion and learning which he hath been the humble means of founding, Kenyon College and Ross Chapel in Ohio in 1826 and 1829, and this Jubilee College and chapel in Illinois, now, in the year of our Lord one thousand eight hundred and thirty-nine. As then, so now, the corner-stone was and is Jesus Christ, and the salvation of souls redeemed by his precious blood the one great object in view; as the Holy Ghost by the apostle hath said, "Other foundation can no man lay than that is laid, which is Jesus Christ." "Know that ye are the temple of God, and that the Spirit of God dwelleth in you."

Man being immortal, to make him wise only for this world, is not worth the pains; but to make him wise unto eternal life, is worthy of all efforts. This is the great truth which formed the basis of the motives and prompted to the present undertaking; and without which the same would never have been made. Hence is derived the very great responsibility of the speaker, the only agent honored with the means to that end entrusted to his care; and it is a sense of duty which now impels him to set forth here, and in this solemn manner, and on this august occasion, both the *nature* and *end* of the institution, whereof the *foundation* and *corner-stone* is now to be laid.

Its nature is *theological*: its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets. Ministers of the Gospel of Jesus Christ are to be trained here. This is its primary object, and without attaining this it fails of its end; which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be educated here, provided they be willing to be taught the religion of the God of Christians, Father, Son, and Holy Ghost, the Eloim, the Jehovah. All things being conducted according to the well-known principles and worship of the Protestant Episcopal Church of the United States of America, the design and will of the donors and founder of this institution will be answered, and not otherwise.

This explicit declaration, made by the founder thus publicly, enables him to repose with confidence on the principles of common law acknowledged by all nations—the law of equity—one branch of which declares "that eleemosynary institutions must in an especial manner show that they use their funds according to the known will and design of their founders. The interests of the human race require this." Now be it known that this institution is eleemosynary. All the funds by which and with which its foundation is now constituted, in lands and in incipient buildings, in communion plate, books, and apparatus, were and are the alms and oblations of benevolent persons, who committed the same to his care and charge, that they might be dedicated and used to the purposes above stated: and as to the manner of attaining the said purpose, subject to his discretion, it is as follows:

The institution, whereof the present building is the chapel and school-house, seventy by thirty feet, will be built of the same materials—stone and lime cement. It is already named Jubilee College. It will be as large as the funds will admit, and be governed by trustees appointed for life or during good behavior by the founder; and after his death they will be nominated, as vacancies shall occur, by the bishop for the time being; which nomination shall be confirmed by the Convention of the Protestant Episcopal Church of the Diocese of Illinois: and in case of their neglecting or refusing so to do, the trustees already in office may confirm the nomination of the bishop.

The bishop of the diocese shall be *ex officio* president of the institution and of the board of trustees, and shall nominate all the professors, teachers, and other officers of the college and corporation, and the trustees shall, by a majority of votes taken by ballot, approve the said nomination; and in case of their refusing, the Convention of the diocese may approve; and in case they refuse, the nomination shall be null; and it shall be the duty of the bishop to make anew the nomination.

The number of trustees shall never exceed seven, besides the bishop, and shall never be less than three; a majority of whom shall be clergymen in full orders: the minority may be deacons or laymen: but no layman shall be appointed trustee unless he be a baptized and "confirmed" Christian, and a regular partaker of the Lord's Supper in the Protestant Episcopal Church.

There may be a vice-president of the institution, provided he be nominated and appointed by the bishop; in which case he shall act as proxy of the president in all cases, except as having the power to *nominate*. This shall rest with the bishop alone.

The by-laws for the government of the professors, teachers, and students of the institution, shall be made by the trustees and approved by the bishop, and read publicly in the chapel at least once in each term, so long as they are in manuscript only. When they are printed it shall suffice that every student be furnished with a copy.

A clergyman ceases to be a trustee when he is canonically degraded, and a layman when he is excommunicated from the Church; and all impeachments of the trustees, whether lay or clerical, being for the *abuse of trust* reposed in them, shall be preferred before the civil court; and the trial conducted by a committee duly appointed by the Convention of the Diocese of Illinois; and if the reus or accused person be found guilty of the abuse of trust, he shall no longer be a trustee.

On these principles, and trusting to the fulfilment of these conditions, the undersigned, founder of this institution of Jubilee College, here located and established, on the south-east quarter of section twenty-six, of township ten north and six east of the fourth principal meridian line of the United States survey of Illinois, doth by these presents dedicate all the funds and the avails of the funds collected by him; all the lands and avails of the lands purchased by him or given to him in trust; all the apparatus and communion plate; all the maps and charts and books in any wise and by any body intrusted to him, for the sole use and behoof of the said college for ever.

And provided it be made to appear before the court having jurisdiction thereof, that these said conditions are not fulfilled, and the funds given are diverted to other purposes than those designed by the donors and founder, it shall and may be lawful for the Governor of the State of Illinois for the time being, to compel the trustees to make amends for the damages done, and give bonds for the due performance of their duties in future, according to the true intent of the donors and founder of this institution.

Thus solemnly done, in the presence of God and in the face of this assembly, on this the Wednesday in Easter-week, in the year of our Lord and Saviour one thousand eight hundred and thirty-nine.* PHILANDER CHASE,

[L. S.] *Bishop of Illinois.*

*Friends and Brethren*,—Before proceeding to the laying of the corner-stone of the Chapel of Jubilee College, the speaker wishes to occupy your attention, still farther, a few minutes.

He is aware of the great sin of approaching *unprepared* even the footstool of the Almighty. The very earth on which the Lord intends to make his name known is declared by himself to be sacred,—never to be approached but with reverence. When the Jehovah intended to publish his law from Mount Horeb, his angel appeared unto Moses in the flame of fire out of the midst of a bush; and God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, here am I. And he said, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Heart-stirring as is this account of the divine warning against irreverence in God's presence, yet there is something still more interesting in the occasion which brings us together this day.

"God who spake in times past," and in harsher terms, "to Moses and the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high, there to make continual intercession for us." This God, rendered thus propitious by the atonement of his Son, hath thus said, "Where two or three are gathered together in my name, there am I in the midst of them." And here we are assembled in his name and presence, claiming his promise and craving his blessing, while we lay the corner-stone of a church and institution of religion and learning to his glory and honor. And what seraph in heaven is there who would not rejoice to bear us company in a work like this!

O most gracious and glorious Lord God Almighty! Wilt thou indeed dwell upon earth, when the heaven and heaven of heavens cannot contain thee? Thou who rulest in the armies of heaven, amid angels and archangels, and dwellest in light which no man can approach unto! Dost thou stoop to dwell by thy spirit in the hearts of men; with him that is of an humble and contrite mind? We thank thee, we bless thee, we praise thy holy name that thou hast been pleased to call us to the knowledge of thy grace and faith in thee. Increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to this congregation, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we humbly beseech thee of thy goodness to sanctify their affections and solemnize their minds to join with due reverence and godly fear in the service now before us, to the glory of thy great name, through Jesus Christ our Lord. Amen.

After the address comes the service, compiled from the Prayer-book. This we omit and give only the words with which the corner-stone was laid and the conclusion of the address.

In the year of our Lord and Saviour Jesus Christ, eighteen hundred and thirty-nine, Thomas Carlin being Governor of Illinois, and Martin Van Buren being President of the United States, I, Philander Chase, æt. 63, once the first Bishop of the Diocese of Ohio, and founder of Kenyon College and of "Ross Chapel," and now first Bishop of Illinois, do here, in all humility and godly fear and holy reverence, lay the corner-stone of the Chapel of Jubilee College, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11.

Before pronouncing the final benediction, and thus closing this most interesting service of laying the corner-stone of this chapel, the speaker cannot refrain from making a short statement, which, being appended to the printed

* *The following is a list of the lands purchased and entered by, and at the order of, the Right Rev. Philander Chase, for Jubilee College, viz.*

The south-east quarter of section 14; east half of section 22; north west quarter of section 22; east half of the south-west quarter of section 22; north east quarter of section 23; south half of the south-east quarter of section 23; west half of section 24; south half of section 25; south half of section 26; north-west quarter of section 27; north east quarter of section 35; all in township No. 10, north of the base line of range 6 east of the fourth principal meridian; total, 2240 acres.

West half of the north west quarter of section 2; north-east quarter of section 3; in township nine north of the base line of range six east of the fourth principal meridian; total, 200.

West half of the north-east quarter of section 27, and section 22, in township 32 north of the base line of range 3 east of the third principal meridian; total, 720.

Grand total, 3160. *Attested*, Richard Radley.

*Robin's Nest, April* 3, 1839.

Number of books belonging to the college, about 1500 volumes.

Communion plate given in England in 1836 to Bishop Chase for his Illinois college, viz. one flagon, two patens, two chalices, all of solid silver, valued at three hundred dollars.

Sundry maps and charts, ancient and modern.

*Attested*, Samuel Chase,

*Robin's Nest, April* 3, 1839.

proceedings of this day, he hopes may meet the eye of benevolent persons, chosen children of God, full of faith, in this as well as distant lands, and excite in their bosoms a desire to do something of which they cannot be ashamed at the great day. To enable the founder to go on with this great work and to finish the design of Jubilee College, he must have funds; by his present liabilities, what he hath is now exhausted. If no further aid be given him, he must pledge all his worldly substance. He did this once before, for Kenyon College, and God helped him out of his distress. Why not do the same again now, before he die and be no more seen. His children, though by his want of ready means deprived of a literary education, yet he trusts know God and their duty to him better than to complain of this. They can work for their father's maintenance as they have done for many years past, while he was laboring for the Church without a salary: and as to his wife, God hath blessed her with a meek and quiet spirit to complain at nothing. She can patiently labor for Jubilee as she did for Kenyon College, and for her reward look not to this but to another and a better world.

The landed estate which the speaker now offers for sale is situate in Gilead, Branch county, Michigan, and is described as follows:

West half of north-east quarter of section 4; west half of south-east quarter of section 4; north half of the north-west fractional section 7; south half of do., less 10 acres, sold to Benj. Bestor; north half of the north-east fractional section 7; south half of the north-west quarter of section 8; north-east quarter of section 8; west half of the north-west quarter of section 9; east half of the south-east quarter of section 8; west half of the south-west quarter of section 9; west half of the north-east quarter of section 17; north half of the north-east quarter of section 19; total, 1009 acres; all in township 8 south of range 7 west.

This tract of land having been chosen after personal inspection, and when there were no competitors, is of the choicest quality. A little more than one hundred acres of it are under improvement and well fenced. The house was burned down in 1835; but it has other buildings on it of some value. It has a mill seat and a village lately laid out on it of a promising character. It has a good proportion of the finest timber and a part of it borders on a beautiful lake affording the finest fish.

Should the above property be sold for its reasonable value, the one half of the avails shall be appropriated to the rearing of Jubilee College. And for the faithful fulfilment of this promise, and also for the disbursement of all the funds he has already received, the undersigned will be proud to account to the House of Bishops.

PHILANDER CHASE,
*Bishop of Illinois.*

[L. S.]
*April* 3, 1839.

CONSECRATION OF BISHOP DELANCEY.—Pursuant to notice, the Convention of the Western Diocese of New York met on the 8th inst., at Auburn. The Convention was full, and the bishops present were Bishop Griswold, Bishop H. U. Onderdonk, Bishop B. T. Onderdonk, and Bishop Doane. The opening sermon was preached to a large congregation by Bishop H. U. Onderdonk. The consecration took place on the next day, being the festival of the Ascension. The bishop elect was presented by Bishops B. T. Onderdonk and Doane. The consecration service was performed by the presiding Bishop Griswold, the other bishops present uniting with him in the imposition of hands. The sermon on the occasion was preached by Bishop B. T. Onderdonk. On the evening of the same day divine service was held in the church, and Bishop Delancey delivered a very able and impressive discourse.

An address was delivered in the Convention to the late acting bishop of the diocese, on occasion of his retirement from its charge, to which he responded in few and appropriate remarks. An address was also delivered to the newly-consecrated bishop, on occasion of his introduction to the duties of his office, to which Bishop Delancey replied at length, very ably setting forth the sound principles of Churchmanship by which he has ever been distinguished, and the practical excellence of which his larger and more elevated sphere of duty will now, we trust, enable him long and successfully to illustrate.

As the sermons which we have mentioned, together with a contemporary discourse by Bishop Doane, and the addresses are to be published, we shall soon be able to lay before our readers matter of additional interest in regard to these memorable solemnities. At present we can but express our devout gratitude at their happy termination, and our earnest hope that the new bishop may find the reward of his labors in the attachment of his clergy and the spiritual prosperity of his diocese.

☞ Dr. Hawks' History of the Church in Maryland will be out in a few days.

DESECRATION OF CHURCHES.—"A Subscriber," whose communication we acknowledged in our last, has given us his name, and we do not hesitate to replace entire reliance upon his statements. The play of Pizarro, he tells us, was performed in the evening, in a "dedicated" church, in a village at no great distance from this city; the building having been duly decorated and prepared for a scenical performance. Some of the boys of the school enacted their parts dressed in girls' clothes, and the band played such tunes as we do not think proper to mention. A crowd of persons assembled from different parts of the country to pay their shilling and see the show; numbers of whom after the exercises were terminated, adjourned to the public houses and commenced a scene of revelry that was continued, in some instances, till the next day. In the order of exercises it was stated that the exhibition would open with *prayer!* We are not surprised that an outrage like this on Christian propriety and decency should be productive of excitement and disgust, but we are surprised to learn that the minister of the said church has given notice that he intends, on the 19th inst., to vindicate his conduct from the pulpit. "Few things," adds our informant, "could have taken place more calculated to demoralize a village than this; the poor have been induced to spend their little earnings to see what is nothing more nor less than a theatrical performance; a building which has been 'dedicated' has been appropriated to immoral uses; and the young, who ought to be taught *secernere sacra profanis*, are led to believe that the ways of the world are in fact the ways of wisdom."

It is not from a wish to produce irritation in any quarter that we publish this statement, but simply from a desire to awaken public attention to a growing evil, which we believe to be injurious to the interests of religion. Independently of this general ground, we feel more particularly authorized to hold up such outrages to public indignation, from the fact that our own clergy, (as has actually happened in the present instance,) are exposed to obloquy for pursuing a different course of conduct. We have too much respect for the sober piety and good sense of the Christian community, to believe that such abuses can be generally countenanced in it; and we hope that the mention of them will confirm the members of our own communion in obedience to that *scriptural* authority which enjoins them to set apart the houses of God exclusively to his worship, and will impress on their minds a deeper sense of the reverence which is due to them.

THE WEST.—The following extract of a letter from a source which may be depended on for its accuracy, describes a state of things so little known to many among us that we have concluded, on the whole, to publish it, although aware that subjects of such a nature ought to be treated with much prudence.

"———, a small town on the Mississippi, which like some other products of our wondrous enterprise, has sprung up within a few years, where so lately there was an unbroken waste and solitude. There are two churches in this town of two or three hundred inhabitants. One of them, built by promiscuous contributions, is what is called in this country a '*Free Church.*' It is well named, for its freedom is granted to all comers without question or challenge. The effect has been, thus far, what a chooser of wines illustrates, who tastes and tastes, till the discrimination of flavors is utterly lost. The frequenters of this religious forum have been of the opinion of the last speaker, in unending, nice shade of difference, from highest Supralapsarian to Universalism; from the nothingness of sacraments to the omnipotence of the first; from the making of a single term of holy Scripture the Shibboleth, the sole condition of salvation, to the multiplying of the terms of communion, until the 'door is bolted upon an Augean stable.'

You can form no conception, my dear Sir, of the confusion worse confounded that has fallen upon the ambitious builders of the tower of Dissent, as they have spread over the far West. For every parent stock described by the registers of your eastern importation, we have countless crosses here, that would baffle the most astute pedigree-monger. Here are the new varieties of hard shell and soft shell. The Ironsides, Lacryites, Cumberlands, &c. I have heard one skilled in 'splitting a hair between the west and north-west side,' describe more than a dozen varieties.

A gentleman, with whom I travelled towards the Convention, gave me some curious particulars of the earliest religious phenomena of this country. He was born in Tennessee, some forty-five years ago, the son of a distinguished Presbyterian clergyman, a man of extensive information, and, in religious matters, of a truly catholic spirit; who knows whereof he affirms and testifies that which he has seen. The wildest freaks of fanaticism, any where recorded, have not surpassed these extravagances; which commenced in a determination that the Millennium should not await the fulfilment of prophecy's too distant periods, and ended in the open reign of impiety and profligacy.

It will serve to indicate the kind of opposition, the ignorance and licentiousness, the Church has to encounter here in the establishment of Gospel truth and order, if I give an example or two of the strange doings amongst the immediate progenitors of those to whom we are now sent. From many of the like kind, take this. It was the practice of the preacher, after the example of certain English Puritans, to open the Bible at random, and make the words which first met his eye the theme of present discourse; and it was the prevalent, undoubting persuasion, that such passage was a heaven-directed admonition, for immediate application and obedience. On one of their great occasions, when thousands were assembled from all parts, the preacher's stand being full of 'heel-taps for limping Christians,' one of the favorite expounders having held up the Bible, so that it might be seen by the whole assembly to be fairly opened, (in this instance there was no legerdemain,) the passage which came first under the perplexed speaker's eye was 1 Cor. xiv. 34, 35, 'Let your women keep silence in the churches,' &c. Bear in mind, that in 'these latter days,' as our religionists had determined they should be, the women were oftentimes the most conspicuous propheciers. When, therefore, the apostolic prohibition was thus authoritatively announced, a general groan of dismay was heard. The once fluent expounder was nonplussed. He read it over and over again, with an air and tone of great embarrassment, which showed that he was no party to the *contre-temps*. Presently, pushing the Bible from him with open vexation and contempt, he said, 'Here, brother Bircher, you try your hand, for I can make nothing out of that.' Whereupon, a great shout of triumph arose, at the discomfiture, not of the poor dumbfounded preacher; but, shocking as it is to state, of St. Paul; for one of the women, thus freed from his invidious restraints, jumping upon a bench, clapped her hands, and screaming with all her might, 'GLORY to GOD! Paul's a liar, Paul's a liar!' she was applauded by a general 'Amen.'

Such excesses, so deleterious to religious feelings and social proprieties, could not last always. The fanaticism came to a head and burst. And although there has followed many a disgusting imposthume, (this is not the place, or I might make more than one application of the term) our religious body has now almost 'purged off the baser fire victorious, and expelled the mischief.' The first crisis was that of the 'Jerkers' and the 'Shaking Quakers.' The animal magnetism of the Jerkers seized even the profane and scoffing drunkard, who was seen, convulsed in the very act, of carrying the loved bottle to his head; and his convulsion, too, was as pleasurable as his brother fanatics and as involuntary. The Shakers shook off the usages of society and became entirely a money-making concern. The countless other sectarists do well illustrate the poet's notion of a world without a GOD; 'Assert their right to dance a universe of dust.'

This state of things is at once propitious and unfriendly to the Church. She is a refuge of peace and order to those who are seeking to escape from the strifes and contentions which distract other communions; but when they come, it is an immense labor to remove the leopard spots. With you, when the question of three orders in the ministry, or some other prominent point of difference is removed, a hearty and entire union takes place. Homogeneousness of views and opinions here is a more, much more tedious process; or, if sooner accomplished, it is under the most favorable circumstances and by the best agents."

TO CORRESPONDENTS.—"Prairie Flowers—An invitation to Teachers and Missionaries," is received. The writer has our thanks, but as we fear there are some things in her verses, which, though they do not detract from the merit of the poetry, might expose both herself and us to unfriendly criticism, we doubt the expediency of their publication.

The "Jeu d'Esprit," enclosed by a correspondent, throws a merited ridicule on the practices against which it is aimed; but our paper, we think, is not the proper vehicle for its circulation. Besides, the desecration of churches is a subject which we wish to see treated only on serious and scriptural grounds.

We have the pleasure also of acknowledging the receipt of an article called forth by the extract in our last, from the Gambier Observer, in regard to the "Desecration of Churches," and accompanied by a copy of Dr. Hodges' "Apology for Church Music and Musical Festivals." Dr. Hodges' pamphlet, printed in London in 1834, we are happy to receive, and may, on some future occasion, turn it to account. As to the strictures on the article from the Gambier Observer, we are glad to observe that the writer of them agrees with us in the opinion that churches ought not to be devoted to worldly and unhallowed uses. The enforcement of this view was our main object in giving the extract from the Gambier Observer, and we do not think that we are at present called on to discuss the subordinate question whether musical festivals are or are not, to be numbered among sacred things; especially as we intentionally abstained from allusion to them in our editorial remarks. The uses which we mentioned as reprehensible are, we suppose, undoubtedly of a worldly nature; when these are given up, it will be time enough to consider such as are of doubtful propriety. Should occasion require us, however, to discuss the question of oratorios and musical festivals, the writer of the article, under consideration, may be assured that we shall accord with him as fully in his eloquent praises of sacred music, as we understand him to accord with us in the general position that our churches ought not to be desecrated.

We take this occasion to say to "A. C. C," what ought to have been said before, that the publication of his "Ecce Homo" was declined from some scruples as to the theological propriety of a few of its expressions, and not from any supposed defects in its literary or poetical merit; in this respect we considered it every way equal to his other effusions, all of which we value highly; and in the other respect we are aware that he is sustained by ample authority, to which, perhaps, our own scruples ought to have been yielded.

☞ In consequence of our paper going to press at an earlier hour than was expected, some editorial remarks intended to accompany a portion of our communications have been omitted.

## SUMMARY.

*Bishop Hopkins, of Vermont, on the Subject of National Education.*—We have cut from an English paper, the Standard, the following speech, reported to have been delivered by the Bishop of Vermont, at the anniversary of the National Education Society of England. We are quite certain that the bishop was either misunderstood or misrepresented, on the subject of an Established Church. In the English sense of an establishment, the sentiments ascribed to him are not, as stated in the speech, "the sentiments of all Episcopalians" in this country. None in this country have ever proved themselves more determined opponents of ecclesiastical encroachments upon civil liberty than the members of our own communion. Nor do we believe that any recent change has taken place in the sentiments of the Church; neither her public acts nor published views will justify such a belief.

The speech is thus reported:

"The chairman begged leave to introduce to the meeting a prelate of the Episcopal Church in the United States, who had honored the meeting by his presence, and on whom he had the liberty of calling to express his views on the present occasion.

"The Bishop of Vermont said, as allusion had been made to the voluntary system in America, he felt himself bound to state what the true opinions of the Episcopalians in that country were. The Episcopalian Church was thrown by war loose of all parties, and in that state of independence the voluntary system was introduced by necessity; but the sentiments of all Episcopalians were that every government should be connected with the Church of GOD—an union not needed by the Church, but by the State (cheers); and that, except the favor of GOD were secured, all exertions of legislative wisdom would be speculative and vain. The United States had no establishment, not from objection, but from necessity, and consequently might be excused. With respect to the Church taking charge of the education of the people, he begged to inform the meeting that at the last Convention it was agreed that the Church should take as much as was practicable of the education of the country on itself, particularly of all those professing its faith. The Convention arrived at this conclusion from the great influence of the Church of Rome in America. Education was the right arm of her strength, and monasteries daily increased. There was no proclamation, there was no trumpet sounded by the Catholics, but their schools were filled with children, the majority of whom were Protestants. The sentiments of the people of the United States were in harmony with the main principles of that day's proceedings. The Americans, when they looked at the establishment of the Church of England, inquired whether the Reformation was right or wrong? If right, it followed that the Establishment must be a part of the Constitution of the country, and they believed that the English nation owed to the Church the proud distinction of being the greatest people in the world."—*Southern Churchman.*

Rev. A. B. Chapin is now supplying the parish of West Haven, in connection with St. James' Church (Westville) New Haven, Conn.

Rev. Thomas Clark has resigned the parish of St. Paul's Church, Huntington, Conn.

Rev. Melancthon Hoyt has accepted a call to St. Andrew's Church, Meriden, Conn., in place of the Rev. J. M. Guion, who resigned the parish some months since.

Rev. David Burhans, D. D., has resigned the parish of St. Peter's Church, and is officiating in the parish of Christ Church, (Quaker's Farms,) Oxford, Conn.—*Southern Churchman.*

*A Liberal Gift.*—The late Countess Dowager of Rosse has, we understand, left the sum of 6000*l*., three per cents. the annual dividends to be applied towards erecting or repairing Episcopal Chapels, and assisting in the education of young men for the Episcopal Church.

The annual meeting of the Cambridge Auxiliary of the Church Building Society took place at the town-hall, on Wednesday, 13th March. The vice-chancellor having taking the chair, briefly opened the business of the meeting. He said, that of all the societies that were in existence he thought none had claims so cogent as the Church Building Society. The object of that society was to provide for the spiritual wants of the increasing population of the country. It had been established upwards of twenty years, and although it had exerted itself with great success during that period, there was still a greater deficiency of church room than there was at the period of its formation, owing to the rapid increase of population. But when they considered that the society had provided upwards of 400,000 sittings, nearly three-fourths of which were free, he thought there was sufficient cause of encouragement, and he exhorted the meeting not to be weary of well doing. The reverend gentleman concluded by calling upon the secretary to read the report. The Rev. G. Langshaw, secretary, then read the report, from which it appeared that the society, during the twenty years since its establishment, has assisted in providing church sittings for 898,960 persons, of which number the free and unappropriated sittings for the use of the poor are 292,339.—*Cambridge Chronicle.*

*Episcopal Acts by the Bishop of this Diocese.—Herkimer county.*—Sunday after Ascension, May 12, in the court-house, Herkimer, confirmed one for the parish of Christ Church.

### DIED,

On Wednesday, the 8th inst. after a short illness, Mrs. Rachel Maynard, widow of the late Tyler Maynard, Esq. and daughter of the late Gerrit H. Van Wagenen, in the 56th year of her age.

### CALENDAR.

MAY.

12. Sunday after Ascension.
19. WHITSUNDAY.
22. } Ember Days.
24. }
25. }
26. TRINITY SUNDAY.

## DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Whitsunday, May 19, Westford. Monday in Whitsun-week, May 20, Cherry Valley. Wednesday, 22, Little Falls, *Herkimer county*. 23, Fairfield. 24, Norway.

Trinity Sunday, May 26, Fonda, *Montgomery county*, ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county*. Wednesday, 29, Port Jackson, *Montgomery county*. Friday, 31, *Schenectady*.

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county*. 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York*. Festival of St. Barnabas the Apostle, Tuesday June, 11, St. Paul's College, College Point, *Queen's County*.

Third Sunday after Trinity, June 16, Factoryville, *Richmond county*.

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county*.

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county*. Grace Church in the day, and the colored congregation in the evening. Tuesday, 9, Huntington, *Suffolk county*. Consecration A. M., confirmation P. M.

Tuesday, July 16, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. Friday, 19, Westchester, *Westchester county*. 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county*. Tuesday, 30, Lithgow, *Dutchess county*. 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county*. Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton. Tuesday, 20, Malone, *Franklin county*. Thursday, 22, Plattsburgh, *Clinton county*.

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county*. Wednesday, 28, Hampton, *Washington county*. 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county*. Wednesday, 4, Walden, *Orange county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 8, St. Mary's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

## NOTICES.

BOARD OF MISSIONS.

The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at Trinity Church, in the city of New-Haven, on Wednesday, the 19th of June next, at 4 o'clock, P. M.

May 18, 1839. P. VAN PELT, Secretary.

At a meeting of the Missionary Board, 13th May, 1839, the following appointments were made,—Essex county, Ticonderoga, a missionary station; Washington county, Sandy Hill and Fort Edward, and Glen's Falls in Warren county, a missionary station.

May 18, 1839. THOMAS C. BUTLER, Rec. Sec'y.

The corporation for the relief of widows and children of deceased clergymen of the Protestant Episcopal Church in the diocese of New Jersey, will hold its annual meeting in St. Mary's Church, Burlington, on Wednesday, the 29th inst. at 9 o'clock, A. M.

May 11, 1839. JOHN WARD, Secretary.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 8th inst. has received the following contributions, viz.

From a member of Trinity church, Newark, N J, by the Rev M H Henderson, $20, one half for foreign missions, $10. Annual payment of Amos Palmer, Esq, of Butternutts, Otsego county, N Y, for domestic and foreign missions, $20, equally divided, $10. By the hands of Amos Palmer, Esq, received from Zion church, Butternutts, Otsego county, N Y, for domestic missions, $11 87. Donation of Mr Robert P Williams, St Louis, Missouri, $2. The semi-annual payment of the Missionary Association of St James' church, Philadelphia, towards the education of an Indian youth for the ministry, $50. By the hands of David Ravenel, Esq, receiving agent in Charleston, S C, received from Mr A E Miller, treasurer, Missionary Association of St Michael's church, Charleston, being three-fourths of the quarterly receipts up to the 3d of May, 1839, $200. By the same hands, received from the Rev Paul Trapier, the amount received at the Charleston Monthly Missionary Lecture, $38 81. By the hands of the Rev Lucius M Purdy, offerings of St Paul's church, Wells, Vt, $4. From the Rev S Elliott, sen, through Messrs S Barnwell & Co, annual contribution from Sheldon church, Prince William parish, S C, collected at Easter, for domestic missions, $318. Remitted by the Rev N T Bent, minister of St Paul's church, Philadelphia, through Mr Aldis, part of a quarterly appropriation of $250, viz. from the female association of said church $50, and from the male association of the same $50, both for domestic missions, $100. Redemption of pledges given in St Stephen's church, New York, 16th December, 1838, $100. Total receipts, $845 68.

May 15, 1839. JAMES SWORDS, Treasurer.

### FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Remitted by Rev Matthew H Henderson, one half of $20, from a member of Trinity church, Newark, $10. Received of Rev John Dowdney, jun, rector of Trinity church, Athens, an Easter offering of said church for African mission, $15. Received one-half of $20, the annual payment of Amos Palmer, Esq, of Butternuts, Otsego county, $10; from Zion church, same place, by the hands of Amos Palmer, Esq, $5 38, $15 38. Received from Rev W H Carmichael, rector, part of monthly offerings of St George's church, Hempstead, Long Island, $7. Remitted by Rev N T Bent, minister of St Paul's church, Philadelphia, from female association, $100, and from male association, $50, being part of the quarterly contribution of $250 from said church, $150. Remitted by Edward A Newton, Esq, one half the amount of "Sunday offerings" of St Stephen's church, Pittsfield, Mass, for the past year, $35. Remitted by Rev S Elliott, jun, from Sheldon church, Prince William parish, S C, collection at Easter, $188; less payment for draft $2 82, $185 18. Total receipts, $417 56.

CHARLES J. ALDIS, Treasurer,
May 14, 1839. Bank of America.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From cash, a donation, $2. From W P Hallett, Esq. donation, $3. From Josiah Purdy, Esq, of Rye, to constitute him a life member, $10. From annual subscribers, $2. Total, $17.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by THOMAS C BUTLER, agent.

Where may be had the society's tracts.

### PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums:—

From Mr Amos Palmer of Butternuts, for education fund, $5, and for missionary fund, $5; by the hands of T N S, for Home Education and Missionary Society, $1 25; from Rev W M Carmichael, part of monthly offerings of St George's church, Hempstead, for missionary fund, $14, and from Juvenile Association of St George's church, Hempstead, for missionary fund, $5 30. Total receipts, $30 55.

C. N. S. ROWLAND, Treasurer, 55 Water st.
May 15, 1839.

NOTE.—The amount of receipts for this Society have been so very small for some months past, that the fund for payment of missionaries' salaries *to the 1st of April last is entirely exhausted*, leaving more than $500 to be provided for those payments, and nearly $2000 in addition will be required for the quarter due *1st of July next.*

### NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

From cash, a donation, $2. From Rev John Hughes, Gilbertsville, Otsego county, $2. From St John's church, Elizabethtown, 63cts. From F G, a donation, $2. From annual subscribers, $10. Total, $16 63.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by THOMAS C. BUTLER, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

### GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz: Through the hands of Mr Thomas N Stanford, enclosed in an envelope "for the Theological Seminary," $1 50; from the Rev Alexander Glennie, rector of All Saints' parish, Waccamaw, in the diocese of South Carolina, a collection in that parish forwarded by the Rev C E Gadsden, D D, $140; from the Rev John Claxton, rector of St Andrew's and All Faith parishes, St Mary's county, in the diocese of Maryland, by the hands of the Rev E Y Higbee, $30; and from the Rev Anthony Ten Broeck, rector of St Anna's church, Fishkill Landing, and an alumnus of the Seminary, the annual collection of that church for the Seminary, $21.

WM. H. HARISON, Treasurer.
New York, May 15, 1839.

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of the following donations:—

From a lady in Huntington, Conn, $10. From Mrs Relf, Philadelphia, by Bishop Kemper, $3. Total, $13.

JOHN W. MITCHELL,
*Treas. of Gen. Prot. Epis. S. S. Union.*
New York, May 8, 1839.

### NEW ALBANY, INDIANA.

The subscribers acknowledge the receipt of the following sums to be transmitted to the Rev Ashbel Steele, missionary at New Albany, to aid in the erection of a church at that station.

Collected from various individuals in this city by Mr Griswold, $129. Received from Christ church, Hartford, Conn, per Wm T Lee, Esq, $25. From Trinity church, Brooklyn, Conn, per do, $5. From Asa Curtis, Esq, of Stratford, $5. Total, $164.

SWORDS, STANFORD, & CO.
New York, May 16, 1839.

### PRESS DEPOSITORY.

No. 142 FULTON-ST.

*Letters have been received at the N. Y. Protestant Episcopal Press, up to May 16, from the following persons, viz.*

Arius Nye, Marietta, Ohio; R S Adams, Louisville, Ky; Samuel E Johnson, London; J and G Robinson, Liverpool; J F S Heald, Enfield; Hooker & Claxton, Philadelphia; H Adams, Kingston; Rev W H Walters, Schenectady, N Y, with remittance; Rev Dr Rudd, Utica, N Y; Marsh, Capen, Lyon & Webb, Boston; Rev Hiram Adams, Kingston; Rev Wm F Walker, Troy, 2; Wm Marshall & Co, Philadelphia; Henry F Anners, Philadelphia; Postmaster, Fayetteville, N Y; Richard Potts, Frederick, Md; Martha Stone, Springfield, Mass; J H Swift; V Spaulding, Lockport, N Y; Rev P W Alston, Memphis, Tenn; Rev James Hudson, Miramichi, N B; Postmaster, Columbus, Ohio; Postmaster, St Louis; P E Demill, Detroit, Mich; John W Jones, Louisville, Ky; Rev E Williams, Hoosick Falls; George W Donohue, Philadelphia; Post Master, Chicago, Ill; William D Ticknor, Boston, Mass.

*Packages forwarded by the Protestant Episcopal Press.*

Rev Mr Germain, 3 packages, Morristown, N J, left at the Jersey city ferry office; Rev Hiram Adams, 1 package, left on board steamer R L Stevens; Rev J W Brown, 2 packages, left at ferry house, foot of Fulton street; Rev James Coghlan, 1 package, delivered at Brooklyn, L. I.

### UNION DEPOSITORY.

28 ANN-STREET.

*Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending May 16, from the following persons, viz.*

Thomas Latimer, Philadelphia; Bell & Entwisle, Alexandria, with remittance; James Baker, Norfolk, Va, with remittance; D B Pierson, Olean, N Y; Rev Wm Lucas, Auburn, N Y; Postmaster at Detroit, Mich; Rev H S Atwater, Mount Morris; Rev P L Whipple, Lansingburgh, with remittance; Rev A B Beach Butternuts; Rev Henry Zell, Belvidere; Rev John Scovill Grenville, with remittance; E Talmage, Plymouth, with remittance; Rev Moses Marcus, Nantucket; Rev J Bayley, Owego, with remittance; Thomas Latimer, Philadelphia.

*Packages forwarded by the Episc. S. S. Union, during the week ending May 16.*

To Thomas Latimer, Philadelphia, one box, per Union Line; to E Wiley, Savannah, Ga, 1 package, per brig Madison; to J and J N Bogart, Geneva, 1 box, sent to J and H G Langley, Chatham street; to Eli Hoyt, Washington, N C, 1 package sent to Mitchell & Co, 190 Front street; to Charles Stimpson, jun, Boston, 1 package, sent to C S Francis; to Belknap & Hamersley, Hartford, Conn, 1 package, per steamer Cleopatra; to Edward Wiley, Savannah, 1 package per brig Wm Taylor; to George F Worthington, Annapolis, care of Armstrong & Berry, Baltimore, Md, 1 package, per schooner Washington; to James Baker, Norfolk, Va, 1 package per schooner J W Kimpton; to L H Young, New Haven, Conn, 1 package per steamer Splendid; to Cyrus Curtiss, Esq, Hudson, 1 package, per Hudson barge; to Rev Dr Reed, Poughkeepsie, 1 package, per towboat Union; to Z Clark, Troy, N Y, 1 package, per towboat Indiana; to Miss C B Watlington, care of Mr David Rogers, St Croix, 1 package, per brig "E Pluribus Unum;" to A E Miller, Charleston, S C, 1 package, per ship Lafayette; to Rev John Dowdney, jun, care of Nathan Clark, Esq, Athens, Green county, N Y, 1 package per steamer Westchester; to Fort Dallas, Florida, 1 box, sent to Col H Staunton, 61 Washington street; Rev Alexander Cull, Manchester, Vt, 1 package, sent to Exchange Hotel, Broad street, for Mr Irris; Rev A H Cornish, Juliet, Ill, 1 box, care of B and I Allen & Co, sent to Smith & Murray, Pearl street; Rev Isaac Swart, 1 package, sent to Mr Jarvis, 139 Pearl street; H Van Wagenen, Poughkeepsie, 1 package, per towboat Clinton; Rev Benjamin Hutchins, Fort Wayne, Ind, 1 package, sent to Northern Hotel; Rev James A Williams, Orange, N J, 1 package sent to Stage office, 73 Courtlandt street; to Rev Moses Marcus, Nantucket, 1 package, per sloop Senator; to Rev A B Beach, Butternuts, 1 package sent to Ireland & Son, 82 Dey street; to Rev John Hughes, Gilbertsville, 1 package, sent to Ireland & Son, 82 Dey street; to D Owen, Baltimore, 1 package, sent to J S Taylor; to Rev J H Quinan, Baltimore, 1 package, as above; to Rev Thomas Smith, Smithfield, Va, care of George Rowland, Norfolk, 1 package, per schooner Empire; to E D Y Williams, Norwich, Conn, 1 package, per steamer Norwich.

LECTURES ON ORIENTAL LITERATURE, at the Stuyvesant Institute, by the Rev. Dr SCHROEDER.

*Tuesday*, May 14th,—On the variety, extent and general interest of the topics embraced in the department of Oriental Literature.

*Friday*, May 17th,—On the sacred antiquities of Arabia; the history and character of Mohammed; and the progress and prevalence of the religion which he taught.

*Tuesday*, May 21st,—On the doctrines of the Koran.

*Friday*, May 24th,—On the duties of the Koran; and the present state and prospects of Mohammedanism.

The lecture room will be open at 7 o'clock, and the lectures begin at 8 o'clock, P M.

Tickets may be had at the bookstores of Mr. Sherman, 142 Fulton street; Mr. Lockwood, 415 Broadway; Mr. Francis, 252 Broadway; Messrs. Carvill, 108 Broadway, and at the Institute.

*** These lectures are delivered in compliance with the following request:—

New York, April 29th, 1839.

*Rev. and Dear Sir*,—Some of the undersigned having heard your lectures on Oriental Literature several years since, which were numerously attended, and others having heard a desire expressed to have them repeated, and believing that they would be very acceptable to the community, request you if agreeable to yourself, to repeat them, at such time and place as may be most convenient to you. Respectfully your friends,

| | |
|---|---|
| Wm. A. Duer, | F. G. Halleck, |
| P. G. Stuyvesant, | W. C. Bryant, |
| Charles A. Lee, | James Lawson, |
| W. L. Stone, | John Knox, |
| Frederic De Peyster, | Elam Bliss, |
| Prosper Wetmore, | M. M. Noah, |
| Thomas De Witt, | P. S. Townsend. |
| C. Ticknor, | |

New York, May 18, 1839.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our LORD and SAVIOUR JESUS CHRIST, in two vols. 12mo.

HARE'S SERMONS.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

BUNYAN.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

LOUIS SHERMAN, 142 Fulton street.
May 18, 1839. tf.

PEW IN ST. JOHN'S CHAPEL.—For sale pew No. 79, in the middle aisle, it is one of the long pews. Apply to the Sexton, or at 349 Broadway.
May 4th, 1839. 2t*

PANORAMAS OF JERUSALEM AND THEBES. These Panoramas are now open for exhibition at the New Rotunda, corner of Prince and Mercer streets, Broadway, opposite Niblo's Garden.

*The Panorama of Jerusalem*

Is a splendid painting, of the largest class, covering a surface of ten thousand square feet, painted from drawings taken by Mr. Catherwood, in 1834.

*The Panorama of Thebes, in Egypt*,

Painted likewise from Mr. Catherwood's drawings, is superior, as a work of art, to any Panorama before exhibited.

The Panoramas are brilliantly illuminated every evening by upwards of 200 gas lights, and explanations of the pictures given in the forenoon, afternoon, and at half-past 8 o'clock in the evening.

Open from 9 in the morning till half-past 9 o'clock in the evening. Admittance 25cts. to each Panorama.

Books of description may be obtained at the door at 12 1-2 cents each.

May 4, 1839. 4wi.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French languages. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

| | |
|---|---|
| For the English Department, | $10 00 |
| For the Classical and English Department, | 12 50 |
| French, Spanish, Italian, and German, each | 5 00 |
| Stationary, | 50 |
| Fuel per season, | 1 00 |

Any further information respecting the school can be obtained by application at the school nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 163 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter*.

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelica Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

HALLET'S COVE FEMALE INSTITUTE.—This Institution will be opened for the reception of boarders on the first of May next.

It will be under the charge of the Rev. J. W. Brown, with able assistants in each department.

The vestry of St. George's Church, Hallet's Cove, are the responsible trustees.

Terms $250 per annum, including the expenses of board, and all the necessaries connected with it, and instruction in the English course. Extra charges are for music, the modern languages, drawing and painting.

The Rector of the Institute will devote his personal attention to the pupils, and will consider himself especially charged with their moral and religious instruction.

Circulars may be had at the offices of the New York American, Courier and Enquirer; at the bookstores of Swords, Stanford & Co. 152 Broadway; Gould & Newman's, corner Nassau and Fulton sts Louis Sherman, 142 Fulton st. &c. &c.

Applications to be made (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.

March 23, 2m

NEW BOOKS.—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839 tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. ISAAC WILKINS and Miss BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

*Terms, payable quarterly in advance.*—For boarders $200 per annum, exclusive of tuition.

*Elementary Class.*—Spelling, reading, and plain sewing, $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

*Junior Class.*—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

*Senior Class.*—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12.

*Additional Charges.*—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

*New York.*—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D; Rev. Hugh Smith, D. D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

*Ogdensburgh.*—Hon. John Fine.

*Brooklyn.*—Theo. Dwight, jun.; Mr. Maxwell.

*Philadelphia.*—Rev. George Boyd

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* where the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Sing-Sing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

*References.*—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez.

Feb. 10. 3m.

## POETRY.

From the Knickerbocker for May.

### SPIRIT WITNESSES.

"I never walk abroad in the fields or in the woods, at morn or twilight, or in the sultry noontide, that I do not hear, and feel, and see, that God is within, around, and above me."—*Fuller.*

God's praise is in the zephyr's sigh,
Low breathed the greenwood boughs among,
And where the wild wind rushes by,
Its cadence greets us, clear and strong.

We hear it when the ocean waves
Break gently on the solemn shore,
And when the tempest-spirit raves,
To swell their hollow-sounding roar.

We read it in the gorgeous cloud,
Tinged by the day-god's parting glow,
We read it in the misty shroud,
Whose folds conceal the mountain's brow.

Do not those silvery lamps on high,
Suspended o'er the throne of night,
Demand of us, unceasingly,
To ask from whence and what their light?

To ask from what exhaustless urn,
From age to age, their fires are fed?
When will their glories cease to burn,
Their latest rays through space be shed?

From the British Magazine.

### GIBBON.

Of the deistical writers who, about a century ago, were regarded by the friends of Christianity in this country with so much alarm, scarcely any are now read; very few are even remembered. The pompous objections of Bolingbroke, and the acute sophistry of Hume, have almost reached the state of oblivion which has been already attained by the less attractive writings of their predecessors. There is one work, however, of a decidedly infidel character which retains its place in our literature, unaffected by the lapse of sixty years. The scholar and the man of the world still turn for information and amusement to "The History of the Decline and Fall of the Roman Empire."

The reviving taste for the study of history has recalled this work into a degree of popularity which it had lost during the stirring times which marked the commencement of the present century. The jealousy and dislike with which it was regarded by two generations are scarcely shared by a liberal age. A handsome edition, superintended by an ingenious and accomplished clergyman, is courting a new generation of readers. The book is studied and referred to. It will therefore scarcely be deemed unseasonable to attempt an estimate of its real character and value.

It is well known how the work of Gibbon was received by those of his contemporaries who felt interested in the cause of religion. Such was the alarm which was excited by the publication of the first volume, that the author himself confessed that "had he believed that the majority of English readers were so fondly attached even to the name and shadow of Christianity,—had he foreseen that the pious, the timid, and the prudent, would feel, or affect to feel, with such exquisite sensibility," he might have observed greater caution. And the warmth and earnestness with which it was attacked by theologians of all ranks and parties sufficiently showed the importance which was attached to it as an attempt to undermine the divine authority of the Gospel, and to weaken the principles of morality.

Yet it is perhaps scarcely correct to regard it as a deliberate attempt to unchristianize our literature. It more probably owed its infidel character to mere vanity and affectation. The author was by education and in manners a Frenchman. As he had no fixed principles, he very naturally adopted the tone and opinions of his foreign associates. He had learned from his early years to regard his countrymen as unpolished and unenlightened, and he was willing to astonish them by a display of paradox and sophistry. These and some still more obvious peculiarities of the author's personal character, sufficiently explain what is most objectionable in the "Decline and Fall of the Roman Empire."

The history of his life, which has been communicated by his own pen, is curious and interesting. He was born at Putney, in Surry, in the year 1737. His father was a gentleman in easy circumstances, who represented Hampshire in two Parliaments. He was early deprived of his mother, but a maternal aunt reared him with a mother's tenderness. The delicacy of his health caused his early education to be greatly neglected. But he had from his early childhood an insatiable thirst for reading. In his fifteenth year he "arrived at Oxford with a stock of erudition which might have puzzled a doctor, and a degree of ignorance of which a schoolboy would have been ashamed." At Magdalen College he was neglected by his tutors, and fell into habits of dissipation and extravagance. His taste for discursive reading led him to books of religious controversy; "and at the age of sixteen he bewildered himself in the errors of the Church of Rome." He professed himself a Papist. And his father, who regarded his conduct as an act of insubordination, immediately removed him from the university.

This was the event which determined the character of his future life. He was sent from England, and, under the care of M. Pavilliard, a reformed minister at Lausanne, in whose family he remained nearly five years, zealously pursued his classical studies and soon renounced the peculiarities of Romanism. But these rapid changes of opinion permanently impaired his principles; and he appears soon to have subsided into a state of indifference or skepticism, which, in the course of his intercourse with French society, eventually settled into positive infidelity. At Lausanne, however, he read with diligence and success, and laid the foundation of his future learning. In 1758 his father allowed him to return to England. His first work, (Essai sur l'Etude de la Litterature,) which had been commenced at Lausanne, and was published in 1761, is a proof not only of his intimate acquaintance with the French language, but of his acquirements and talents.

In 1763 he again visited the continent. He then became acquainted with Paris, and made the tour of Italy. "It was at Rome, on the 15th of October, 1764, as he sat musing amidst the ruins of the Capitol," that he first conceived the idea of writing on the decline and fall of the capital of the world. Several other subjects, however, successively presented themselves to his mind as fit subjects for a historical composition. For several years he was too much engaged in society and intercourse with his family to find leisure for regular study. After the death of his father, in 1770, he was several years in Parliament; and it was not until 1776 that he published the first volume of the "Decline and Fall of the Roman Empire."

His great work had, however, for some time before been the chief business of his life. He was engaged upon it with more or less activity from 1768 to 1787. The first three volumes and the greater part of the fourth were written in London, the remainder of the work at Lausanne, where he chiefly resided during the last ten years of his life. He returned, however, to England upon a visit to his intimate friend, Lord Sheffield, in 1793, and died in London, on the 16th of January, 1794.

The character of Gibbon, as it is exhibited by his autobiography and letters, reflects much light upon his writings. He has himself enabled us to describe him as a man of a cold and phlegmatic temperament, who was impelled to exertion only by motives of vanity and selfishness. If his life was marked by no flagrant irregularities, it is clear from his own account that the decency of his conduct did not proceed from any principle of conscience or any feeling for moral beauty. For learning, indeed, and a general acquaintance with literature, he must be ranked among the very first of his contemporaries. He had great natural sagacity; he had an inexhaustible thirst for knowledge; and was at once ingenious and diligent. But he had no dignity of mind, no elevation nor warmth of sentiment, no purity nor delicacy of taste. His knowledge of mankind was derived from a corrupt state of society, and from a corrupt heart. Self-devotion and disinterestedness were things beyond his comprehension; he could scarcely realize the possibility even of sincere belief, and virtue he regard as an empty name.

His history largely partakes of the peculiarities of his moral and intellectual character. It is rich in various learning. It abounds in sagacious and acute reflections. But it is loaded with excessive ornament. It is absolutely destitute of moral purpose. It never rises beyond the material and visible. It constantly seeks to depress what is noble and lofty, while it places in strong relief whatever is mean and disgusting. Instead of endeavoring to inculcate some great ethical lesson, it only strives to confound the distinction between vice and virtue, and utterly to extinguish all respect for religion.

Voltaire had introduced a new method of historical composition. He had presumed to summon the past to the bar of the present, and to arraign it upon the enactments of an arbitrary *ex post facto* legislation. Under pretence of tracing the philosophy of history, he measured the men and things of other times by the standard of modern civilization, and ventured to pronounce upon the probability or improbability of the testimony of contemporary authors, and to assign the motives which actuated the men of distant ages and countries, solely with reference to the principles which obtained among the Frenchmen of the eighteenth century. Thucydides and Tacitus had indeed painted the hearts of men, and disclosed the secret springs of events, but it was after having carefully studied the originals. They wrote of men who were still well remembered, or were actually their contemporaries. The first Frenchman of an enlightened age needed not this tedious and modest process. With the telescope of philosophy he might explore at will what was most remote in time or place, and tell others all that it was worth their while to know, without the vulgar aid of observation or learning. The laws of nature were always uniform, and men were always men, and men were, of course, always savages or Frenchmen. He wanted no other principles to know with positive certainty *how* and *why* they acted. Bare facts only served to load the memory, and enfeeble the understanding. *His* only was the way of studying history to advantage. It was only when expounded by the philosopher that it afforded any thing worth knowing by one who aspired to the dignity of a man. The novelty of this method, the reputation of its inventor, and the general sciolism, procured for it no little popularity. Acute and sober men were dazzled by its pretensions. Hume and Robertson had already naturalized it—purified, however, from its more flagrant absurdities—in the literature of Britain, when Gibbon caught the contagion, and aspired to the rank of a pragmatical historian.

Yet Gibbon was something more than a mere disciple of the historical school of Voltaire. He was well aware of its deficiencies. In his diffusive reading he had acquired no ordinary amount of erudition. From the time he had chosen the subject of his work he was eagerly engaged in the pursuit of the right materials. He knew what the historian had to do. He made it his business to find his way to the best information. His knowledge was perhaps often derived in the first instance from secondary writers—he freely confesses his obligations to Tillemont—but he generally verified important facts by referring to the sources, and he was rarely unacquainted with the discoveries of modern learning.

His learning indeed was his strongest point. His perseverance and sedentary industry well fitted him to make himself master of the information necessary for his subject. His private means enabled him to obtain books, and he was moreover generally in situations where he had access to public libraries. It could not be asserted that he was a scholar in the highest sense of the term. He had not the finish and accuracy which can be attained only by those who pursue learning as a profession. But he was most intimately acquainted with the materials of history. No one who has gone over the ground he professes to have surveyed can help seeing that he has been there before him. Students who are engaged in a particular inquiry may find much which has eluded his observation, but they will generally be surprised to find how much he knew. His references are frequently ostentatious, sometimes irrelevant, sometimes not strictly accurate; but what we find to complain of in them must usually be laid to other accounts, they do not go to impeach his learning.

The subject on which his acquirements were employed was a noble one. History does not present any thing more memorable than the decay and extinction of ancient civilization. "The Decline and Fall of the Roman Empire," as a work of art, is well conceived, and executed with a rare ability. The distribution is felicitous, the composition is striking; notwithstanding the defects in drawing and perspective, it has an air of grandeur; and though the parts are often strangely out of proportion, we are scarcely sensible of a want of harmony in the whole. The great fault is, that it is *so* artificial. You scarcely ever lose the artist, and art is obtrusive every where. The style is affected and labored to a degree positively offensive. There is no variety of construction or manner. There is a total absence of nature. The ornaments are all of the most gaudy and meretricious sort. We are displeased at once by effort and insipidity.

It was in the highest qualifications of the historian that Gibbon was most deficient. He had no large views, nor lofty feelings. He could not disengage himself from the narrow circle of manners and fashion, nor sympathize with the genuine feelings of the human heart. He knew nothing of man as a moral being. His imagination was inflamed only by material objects. He was not awed by the sublimity of virtue; he felt no tenderness for human infirmities. He regarded what was morally great and disinterested with invincible skepticism, while he received with vulgar credulity every insinuation of evil.

But it is the malign aspect of his work towards Christianity and morality which constitutes its great fault, and renders it dangerous and noxious. Whatever may have been his motives, it is quite certain that he constantly makes it his business to treat the Gospel as a fable, and to sneer at the very idea of virtue. Every thing connected with revealed religion is exhibited in the light in which it may be regarded by a captious adversary. Though he did not in the remainder of his undertaking introduce any attack so direct as that which is contained in the last two chapters of his first volume, he never ceased to insinuate that Christianity was a mere system of imposture, devised by priests, and believed only by fanatics. He possessed in perfection the art which had been so successful in the hands of the French infidels, of conveying by insinuations and sarcasm opinions and sentiments which it was not convenient openly to avow. Without leaving the subject he has in hand, he can always find occasion to suggest doubts and ridicule. When the outline of the likeness he is painting is correct and accurate, he can produce the most objectionable effects by the choice of attitude and expression, and especially by coloring. Often when we cannot deny the resemblance, we can say emphatically that it conveys a false or most inadequate conception of the original. Mahomet is painted with all the luxuriance of Venetian art; Cyril and Bernard are rude caricatures. Constantine and Theodosius are heavy and ungracious; while all the resources of his skill are lavished upon Julian. Thus the reader of the "Decline and Fall" is defrauded of the fruits of human experience, and receives a deadly poison instead of the precious nourishment which is the natural produce of history and especially of the history of the Church.

It is really curious to observe how thoroughly Gibbon's work is saturated with his infidelity. The venom has been distilled into every part. His skepticism, and malevolence, and impurity, meet us every where. It is strange that any one could ever have supposed it possible to counteract its mischievous tendency by controverting particular statements, or refuting particular views. It is not easy to conceive how any one could read it, and fancy that any good could be done in this way. It mocks such an antidote. No one could make it any thing else than an infidel book without actually taking it to pieces. Little is gained even by expunging the most obnoxious passages; for an epithet sometimes presents a licentious picture, a conjunction often suggests an embarrassing doubt.

If these remarks have given a fair character of this celebrated work, it is almost needless to deduce a formal conclusion. In such case there can be but one opinion. It must be regarded as an anti-christian book, which exhibits great powers misemployed, and which no one can read but at his peril. If the estimate now attempted of its literary value be at all correct, the young and inexperienced student may well spare it from his library. It is not less calculated to vitiate his taste, and to weaken his judgment, than to corrupt his moral and religious principles. A spacious field of historical reading is open to him, in which he may safely expatiate. He will be better employed in qualifying himself to obtain genuine information, than in perusing the "History of the Decline and Fall of the Roman Empire."

From the New York Observer.

### THE DAGUERROTIPE.

The following is an extract from a private letter of Professor S. F. B. Morse, to the editor of the Observer, dated, Paris, March 9.

"You have perhaps heard of the Daguerrotipe, so called from the discoverer, M. Daguerre. It is one of the most beautiful discoveries of the age—I don't know if you recollect some experiments of mine in New Haven many years ago, when I had my painting room next to Professor Silliman's, to ascertain if it were possible to fix the image of the Camera Obscura. I was able to produce different degrees of shade on paper, dipped into a solution of nitrate of silver, by means of different degrees of light; but finding that light produced dark, and dark light, I presumed the production of a true image to be impracticable, and gave up the attempt. M. Daguerre has realized in the most exquisite manner this idea.

"A few days ago I addressed a note to M. Daguerre requesting, as a stranger, the favor to see his results, and inviting him in turn to see my telegraph. I was politely invited to see them under these circumstances, for he had determined not to show them again until the chambers had passed definitely on a proposition for the government to purchase the secret of the discovery, and make it public. The day before yesterday, the 7th, I called on M. Daguerre, at his rooms in the diorama, to see these admirable results.

"They are produced on a metallic surface, the principal pieces about seven inches by five, and they resemble aquatint engravings, for they are in simple chiaro oscuro, and not in colors. But the exquisite minuteness of the delineation cannot be conceived. No painting or engraving ever approached it. For example—in a view up the street, a distant sign would be perceived, and the eye could just discern that there were lines of letters upon it, but so minute as not to be read with the naked eye. By the assistance of a powerful lens, which magnified 50 times, applied to the delineation, every letter was clearly and distinctly legible, and so also were the minutest breaks and lines in the walls of the buildings, and the pavements of the street. The effect of the lens upon the picture was in a great degree like that of the telescope in nature.

"Objects moving are not impressed. The Boulevard, so constantly filled with a moving throng of pedestrians, and carriages, was perfectly solitary, except an individual who was having his boots brushed. His feet were compelled, of course, to be stationary for some time, one being on the box of the boot-black, and the other on the ground. Consequently, his boots and legs are well defined, but he is without body or head because these were in motion.

"The impressions of interior views are Rembrandt perfected. One of M. Daguerre's plates is an impression of a spider. The spider was not bigger than the head of a large pin, but the image magnified by the solar microscope to the size of the palm of the hand, having been impressed on the plate, and examined through a lens, was further magnified, and showed a minuteness of organization hitherto not seen to exist. You perceive how this discovery is, therefore, about to open a new field of research in the depths of microscopic nature. We are soon to see if the minute has discoverable limits. The naturalist is said to have a new kingdom to explore, as much beyond the microscope as the microscope is beyond the naked eye.

"But I am near the end of my paper, and I have unhappily to give a melancholy close to my account of this ingenious discovery. M. Daguerre appointed yesterday at noon to see my telegraph. He came; and passed more than an hour with me, expressing himself highly gratified at its operation. But while he was thus employed, the great building of the diorama, with his own house, all his beautiful works, his valuable notes and papers, the labor of years of experiment, were, unknown to him, at that moment becoming the prey of the flames. His secret indeed is still safe with him, but the steps of his progress in the discovery, and his valuable researches in science are lost to the scientific world. I learn that his diorama was insured, but to what extent I know not. I am sure all friends of science and improvement will unite in expressing the deepest sympathy in M. Daguerre's loss, and the sincere hope that such a liberal sum will be awarded him by his government, as shall enable him in some degree at least to recover from his loss."

In the same vessel which brought the above letter, the writer himself arrived. From him we have received some additional information respecting this very interesting discovery, which we cannot at present communicate. We have only room to say, that we are even more impressed with the value of the invention as a means of procuring, without labor or expense, perfect and satisfactory panoramas of all the most interesting places and scenery on the globe, and if we apprehend its power correctly, perfect representations of the human countenance, than with its power to reveal the secrets of "microscopic nature." With what delight will the eye dwell on the panoramas of Jerusalem, Thebes, Constantinople, Rome, and other cities of the old world, delineated with the unerring fidelity of the Daguerrotipe? With what interest shall we visit the gallery of portraits of distinguished men of all countries, drawn, not with man's feeble, false, and flattering pencil, but with the power and truth of light from heaven! It may not be long before we shall witness in this city the exhibition of such panoramas and such portraits.

### HEAVEN SEEN BY FAITH.

We should ever carry it in our thoughts, and improve it into our standing principle, that we have solemnly renounced the world, and therefore whilst we continue in it should behave like strangers and pilgrims. We should therefore thankfully welcome that happy day which is to fix us, each, in our proper habitation, to rescue us from the various embarrassments of this world, to disengage us from its several perplexities and snares, and to restore us to a state of paradise, and to the kingdom of heaven. Who amongst us, if he had been long a sojourner in a foreign land, would not desire a return to his native country? Who, when he had begun to sail thither, would not wish for a prosperous wind to carry him home with expedition, that he might the sooner embrace his friends and relations? We now should account paradise our proper country, as we have already begun to reckon the patriarchs our fathers; and therefore should be fond of hasting to the sight of our proper country, to the embraces of our parents and our dearest friends. There friends, and parents, and brethren, and children, without number wait for us, and long to congratulate our happy arrival; they are in secure possession of their own felicity, and want only the accession of ours to finish and complete it. How great must we then conceive will be our common joy, upon the transport of our meeting together in those blessed abodes? How unutterable must be the pleasures of the kingdom of heaven, which have no alloy from any danger of their discontinuance, but are sure and immutable for evermore; as having eternity added to the highest degree of bliss? There we shall meet with the glorious choir of the apostles; with the goodly company of the prophets; with an innumerable multitude of holy martyrs, honored with their crowns of victory, and rejoicing in the successful issue of their several encounters; there we shall be blessed with the sight of those triumphant virgins, who by dint of reason and resolution have subdued the inordinate lusts of the flesh; and there also we shall behold the reward of the charitable and compassionate, who agreeably to the commands of Christ, have wrought their several works of righteousness, in feeding the hungry, and succoring the destitute and afflicted; and so with their earthly treasure have purchased to themselves a treasure in heaven.

To this delightful society, and to Christ who is at the head of it, let us hasten, my brethren, upon the wings of desire, and of a holy love. Let God and Christ observe, that this is the main bent of our wishes, and the sum of our most ardent hopes; and then there is no doubt but they will proportion their rewards, to the measure of our respective dispositions towards them.—*Cyprian.*

### TRUE FRIENDSHIP.

The following letter was written by Archbishop Tillotson, when Dean of Canterbury, to a friend who lay dangerously ill. It was transcribed from the original by the pious Nelson, the author of the work on the Festivals and Fasts of the Church; and who himself performed at a later period, the office of another friend; for it is recorded that the good Archbishop died in Mr. Nelson's arms.—*Gospel Messenger.*

*Sir,*—I am sorry to understand by Mr. F—'s letter to my son, that your distemper grows upon you, and that you seem to decline so fast; I am very sensible how much easier it is to give advice against trouble, in the case of another, than to take it in our own. It hath pleased God to exercise me of late with a very sore trial, in the loss of my dear and only child; in which I do perfectly submit to his good pleasure, firmly believing that he always does what is best: and yet, though reason be satisfied, our passion is not so soon appeased; and when nature has received a wound, time must be allowed for the healing of it. Since that, God hath thought fit to give me a nearer summons, and a closer warning of my mortality, in the danger of an apoplexy; which yet, I thank God for it, hath occasioned no very melancholy reflections; but this, perhaps, is more owing to natural temper, than philosophy and wise considerations. Your case, I know, is very different, who are of a temper naturally melancholy, and under a distemper apt to increase it; for both which great allowances are to be made.

And yet, methinks, both reason and religion do offer to us considerations of that solidity and strength, as may very well support our spirits under all the frailties and infirmities of the flesh; such as these, that God is perfect love and goodness; that we are not only his creatures, but his children, and as dear to him as to ourselves; redeemed by that precious Son, who is the prince and pattern of sufferers: that he does not afflict willingly, or grieve the children of men; and that all evils and afflictions which befal us, are intended for the cure and prevention of greater evils, of sin and punishment; and therefore we ought not only to submit to them with patience, as being deserved by us, but to receive them with thankfulness, as being designed by him to do us that good, and to bring us to that sense of him and ourselves, which perhaps nothing else would have done: that the sufferings of this present life are but short and slight, compared with that extreme and endless misery, which we have deserved, and with that exceeding and eternal weight of glory which we hope for in the other world; that if we be careful to make the best preparation we can for death and eternity, whatever brings us nearer to our end, brings us nearer to our happiness; and how rugged soever the way be, the comfort is, that it leads us to our Father's house where we shall want nothing that we can wish. When we labor under a dangerous distemper that threatens our life, what would we not be content to bear, in order to a perfect recovery, could we be assured of it? And should we not be willing to endure much more in order to happiness, and that eternal life, which God, who cannot lie, hath promised? Nature, I know, is fond of life, and apt to be still lingering after a longer continuance here; and yet a long life, with the usual burdens and infirmities of it, is seldom desirable; it is but the same thing over again, or worse; so many more days and nights, summers and winters; a repetition of the same pleasures, but with less pleasure and relish every day; a return of the same, or greater pains and troubles, but with less patience and strength to bear them.

These and the like considerations, I use to entertain myself withal, and not only with contentment, but comfort; though with great inequality of temper at several times, and with much mixture of human frailty, which will always stick to us, while we are in this world. However, by these kind of thoughts death becomes more familiar to us, and we shall be able by degrees to bring our minds close up to it, without starting at it. The greatest tenderness I find in myself, is with regard to some near relations, especially the dear and constant companion of my life, which, I must confess, doth very sensibly touch me; but when I consider, and so I hope will they also, that this separation will be but for a little while; and that though I shall leave them in a bad world, yet under the care and protection of a good God, who can be more and better to them than all other relations, and will certainly be so to them that love him, and hope in his mercy, I receive comfort.

I shall not need to advise you what to do, and what use to make of this time of your visitation. I have reason to believe that you have been careful, in the time of your health, to prepare for this evil day, and have been conversant with those books which give the best directions to this purpose, and have not, as too many do, put off the great work of your life to the end of it: and then you have nothing now to do, but as well as you can under your present weakness and pain, to renew your repentance for all the errors and miscarriages of your life, and earnestly to beg God's pardon and forgiveness of them, for his sake who is the propitiation for our sins; to comfort yourself in the goodness and promises of God, and the hopes of that happiness you are ready to enter into; and in the mean time to exercise faith and patience for a little while. And be of good courage since you see land; the storm you are in will quickly be over, and then it will be as if it had never been, or rather the remembrance of it will be a pleasure.

I do not use to write such long letters, but I do heartily compassionate your case, and should be glad if I could suggest any thing that might help to mitigate your trouble; and make that sharp and rough way through which you are to pass into a better world, a little more smooth and easy. I pray God to fit us both for that great change, which we must once undergo; and if we be but in any good measure fit for it, sooner or later makes no great difference. I commend you to the Father of mercies, and God of all consolation, through the merits of his dear Son; beseeching him to increase your faith and patience, and to stand by you in your last and great conflict; and that when you walk through the valley of the shadow of death, you may fear no evil; and when your heart fails, and your strength fails, you may find him the strength of your heart and your portion for ever. Farewell, my good friend, and while we are here let us pray for one another, that we may have a joyful meeting in another world. I rest, Sir, your truly affectionate friend, and servant,

J. Tillotson.

### RESPONSIBILITIES OF HIGH STATION.

It is not so much the execution of the laws, as the countenance of those in authority, that is wanting to the maintenance of religion. If men of rank and power, who have a share in distributing justice, and a voice in the public councils, shall be observed to neglect divine worship themselves, it must needs be a great temptation for others to do the same. But if they and their families, should set a good example, it may be presumed, that men of less figure would be disposed to follow it. Fashions are always observed to descend, and people are generally fond of being in the fashion; whence one would be apt to suspect, the prevailing contempt of God's word, and estrangement from his house, to a degree that was never known in any Christian country, must take its rise from the irreligion and bad example of those who are styled *the better sort.*

Offences must come, but wo to him by whom the offence cometh. A man who is entrusted with power and influence in his country hath much to answer for, if religion and virtue suffer through want of his authority and countenance. But in case he should by the vanity of his discourse, his favor to wicked men, or his own apparent neglect of all religious duties, countenance what he ought to condemn, and authorize by his own example what he ought to punish; such a one, whatever he may pretend, is in fact a bad patriot, a bad citizen, and a bad subject, as well as a bad Christian.—*Bishop Berkely.*


TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st, 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

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April 25. tf

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*References*—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

*Music of the Church*, 6th edition, by Dr. Wainwright.

*The Christian Keepsake*, Edited by the Rev John A Clark, with splendid engravings.

*The Churchman's Annual*, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

*The Churchman's Almanac*, for 1839.

*The Religious Souvenir*, Edited by Mrs. L. H. Sigourney.

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Feb. 19. tf

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